The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS. 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for May.

16 Fifth Sunday after Easter.
17 }
18 } Rogation Days.
19 }
20 ASCENSION DAY. [Proper Psalms.]
23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

JUNE.

1 Tuesday in Whitsun Week.
2 }
4 } Ember Days.
5 }
6 TRINITY SUNDAY.
11 St. Barnabas, Apostle.
13 First Sunday after Trinity.
20 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 7.

THE APPEARING OF SAMUEL.

[CONTINUED.]

WITCH.
Say then,
Whom wilt thou that I call up?
SAUL.
Samuel—
(Samuel appears.)
WITCH—(sinking to the ground).
Oh Heavens!
SAUL.
Fear not!
WITCH.
Why hast thou thus deceiv'd me?
Lo! thou art Saul—
SAUL.
I am whom men call'd king;
But, when the image of his sovereignty
Fades, men forget the man! What didst thou see?
WITCH.
Gods, as they rose from earth!
SAUL.
The air is mist,
And seems to borrow darkness from the night;
I see not aught,—yet, feel the dead—how cold—!
What form—?
WITCH.
An old man; cover'd with a mantle—
SAUL—(bowing to the ground)
Samuel!
SAMUEL.
Why hast thou thus disquieted me
To bring me up?
SAUL.
Hear me, thou man of God!
Thou wert the first to pour the holy oil
Upon me, symbol of God's favor, and thou,
The first to tell me, that the God who rais'd me,
Had cast me off for ever;—God refuseth
Answer by prophets and by dreams; yea, pray'r
Doth stay her midway flight to heav'n, and falls
Back on the heart like curses; to the dead,
With hope and heart as lowly as the dust
They lie in, lo! I come—sceptre and crown
Are but the baubles that may deck my tomb,
No longer image power,—the sword that slew
My Master's enemies and mine, no longer
Gleams, as of old, the Sun of Israel's battle,
But hangs a bye-word to the Benjamite!
Philistia dares our stronghold, and defies
My people—where is God's Shechinah now,
Like pillar'd flame to lead my armies forth,
And make our enemies feel, they strive 'gainst God?
My sword hath now no strength, my crown no honor—
What shall I do?
SAMUEL.
Wherefore dost ask me thus?
Would'st make me traitor too, to proffer aid
To him God hath forsaken? Make the dead
Thy God, for pray'r—for succor and for counsel?
Call from the presence of its Maker back
The soul, that in its flight thro' myriad worlds,
Forgets the atom world it leaves behind
Amid the kindred glories that it meets:
Ask hearts long cold—long silent lips to speak
Of things and beings once they knew and felt
Of their own essence, now no longer their's,
Amid the spirit change that wraps the soul!
SAUL.
Was it not thou wert first to make me king?
The first to tell me, that from Tabor's height
The Spirit of God, like cloud, would fall upon me,
So that "Is Saul also among the Prophets?"
Became a bye-word with my fellows? Thou,
By God's high Spirit, first didst make my mind
Swell far beyond its earthly bounds, embracing
Deep mysteries that hold no commune with
Earth or its beings;—it was thine to open
To me the Holy of Holies of God's will,
And, drawing the curtain of Eternity,
Companion me with Leaders—Sages—Prophets,
The mighty instruments of purposes,
Wrought in th' Eternal Mind ere time began!
SAMUEL.
The Evil One had once the Spirit of God;
Star of the Morning—Leader of the Host
That gird the throne as with encircling stars!
And in his sunbright essence did God dwell
As in a temple, that no sacrilege
Of crime, or pride, or passion, might profane;
A temple, where Eternity might hear
Her tideless ages told by Angel anthems—
As a bright cloud, new risen with the dream,
Looks like a spirit born to rule the day
Long as it wears its robe of pearly light;
But trav'lling onward, like a way-worn pilgrim,
Befoul'd with weary travail of the road,
It gathers round it dark and anxious vapors;
So can God's holy Spirit be defil'd
By taint of earth, an Angel's diadem,
Be dimm'd by breath of human passion, and
His harp attun'd to echoes of bright, rolling worlds,
Be by a single thought of earth unstrung,
And silent lie for ever—Satan fell;—
So hast thou!
SAUL.
Would'st thou have the soul despair
For its portion, to wander, like a thing
Of doom, for ever thro' the mazes drear
Of its unlighted wilderness? With none
To break the silence of its pulseless void,
Save the foul spectres Guilt and Memory
Summon from their Aceldama? Oh! thou
My guide—my friend—my teacher, thou, whose word
Did first for Saul make Tabor a Sinai,
Where he might see the glory of his God
And know his will, not writ in stone, but pour'd
Forth from His Spirit sensible, wilt thou
Be first to change that glorious revelation
To thunderings and lightnings of His wrath?
I was a king,—change not my diadem
To Cain's brand!
SAMUEL.
Dost thou look for comfort, man!
When God is thine enemy? Yea, thy kingdom taken
And given it to another? Oh! bethink thee,
How in the olden time souls, severing from
Their high allegiance, paid the penalty—
God, in His wrath, hath no respect of persons;
Nor crown nor sceptre forms a shield for man—
The thunderings and lightnings of Sinai
Shiver'd the mountain, while the lonely earth
Felt not a scathe of fire—remember Amalek!
SAUL.
Remorse needs not the aid of memory.
The gnawing worm needs not foul decay
To urge his task; where conscience sov'reign sway
Holds o'er the mind, no lesser minister
She needs to prop her throne—asleep or waking,
Thro' pleasure's golden round, or toil's dull hour,
Her task relentless plies, and looks to man
The Ante-Resurrection of his soul!
SAMUEL.
God doth not all forsake the guilty soul
When conscience stays behind;—His Earthly Self;—
The pillar'd light thro' earth's dark wilderness;
His punishments are twofold; conscience
And earthly agents;—Israel shall fall
Beneath Philistia's sword,—thou and thy sons
To-morrow number'd with the dead!
(Spirit disappears—Saul falls to the earth.)
SAUL.
Have mercy—God—!

HIBERNICUS.

Selected Matter.

From the London Evening Journal, April 12.

Sisterhoods.

To the Editor of the Evening Journal:

Sir: There is now afforded to Churchmen a favorable opportunity of discussing the important subject of sisterhoods. Among sisterhoods that of Plymouth has always been most prominent. And we have now "An Exposure, &c." (Mr. Spurrell), "A reply" (Miss Sellon), "A letter from the Bishop of Exeter," who gives up his office of visitor, with letters from the clergy of Miss Sellon's parish; and now Mr. Spurrell advertises "A Rejoinder." There are here pretty good materials for forming an opinion concerning Miss Sellon's institution. But it would be most unwise to allow the discussion to be merely an attack and defence of Miss Sellon. They who have at heart God's cause and the good of His Church, will go on to consider—if there is work to be done, in our great towns especially, which sisterhoods only can do—upon what principles they ought to be established, by what rules guided, and by what authority controlled. The subject will lead, it may be, to a still more general question, viz., how is it that the Church of England is so deficient in the power of regulating and controlling the energies of her members? She does not cramp their energies—witness Harrowweald and other parishes; but if there is a greater degree of energy than of wisdom and judgment, the Church seems unable to direct such a man's powers, or even to keep him within tolerable bounds.

When the question of sisterhoods is thus taken up with reference to future action, neither Miss Sellon nor members of other kindred societies will object, I should think, to the mention, not of their private habits, but of their habits as members of society. It is one thing to bring forward these details, and canvass them for their own sake, or urge them if they showed some particular bias in the minds of those who use them; but quite another thing to view them with reference to a great common end, the due performance of a sacred work. Indeed it may be questioned whether Miss Sellon is quite justified in all her complaints of intrusion into the privacy of the Sisters' home. (I speak not, of course, of the manner of doing this; here I am no apologist of Mr. Spurrell.) It must be remembered that for the establishment of this institution funds have been collected from the Church; and the manner of life of its inmates seems therefore to be a matter of the Church's concernment.

There are two benefits to be expected from sisterhoods—first the good done among the poor, and next the effect produced upon the other classes of the society by a holy provocation to love and good works.

Regarding the first of these, it is sufficient to refer to Mr. Prynne's statement of the good works carried out by the Sisters of Mercy; to Mr. Hetling's assertion that "things were done" in the time of the Cholera, "which a Sister of Mercy's unselfish pity, untiring patience, and self-denial could alone achieve;" and to pleas formerly put forth for sisterhoods, as *e.g.* by Bishop Forbes.

Regarding the second benefit. That there are very many women living in their families and sedulously practising religion, pure and undefiled, is most true. That there is general benevolence and kindness, perhaps greater than in past times, is true too. Still, it must not be forgotten that religion, as John Bunyan would say, is now walking in her silver slippers; and that there is a great temptation to engage only superficially, and at no cost or self-denial, in the duties of charity, as well as a temptation to rest satisfied with the trappings of religion, with church work, architecture, and music—things important in their way, but which it is needless to argue are not in themselves religion. As a counterpoise and corrective of this easy and fashionable religion, bands of women, living apart indeed from their families for their works' sake, but not so severed from them as to preclude the action of the mind of the one upon the other, would be most effective.

If, in pursuance of these two benefits, sisterhoods are established, the questions which present themselves are the following:—What is the correct estimate of a sister's life as compared with life in a family? What is the nature of the engagements formed on entering a sisterhood? What degrees of separation from a family is advisable? What is the amount of obedience to be rendered to the superior? These are the chief topics, sir, which I beg leave to suggest to the thoughts and pens of your correspondents; and I more especially hope that the clergy, who are familiar with the working of the several sisterhoods already established, will give us the result of their experience and observations.

In considering these topics, and using freely the information which has been laid before the public concerning sisterhoods, especially Miss Sellon's, we shall find much to admire, and, it may be, not a little to object to. It will require much care to keep an even and unflinching judgment—not to be carried away by admiration, not to be tripped up by a scandal. There are some wise and charitable remarks in a paper in the Philological Museum, by "T.C.," on the extreme cases of such a controversy as the present, which may well be applied, *mutatis mutandis*, to the far more moderate case before us.

The subject is the prejudice arising from a spirit of faction, and "T.C." proceeds: "This narrowness of sentiments is the unhappy effect of all party spirit, whether political or religious, but especially of that which tends to bar and counteract the existing order of things. Would to God it were otherwise! But, since it is actually the case, that where dissensions have arisen, noble-minded and even holy men have become slaves to the spirit of faction, and have committed acts of unpardonable atrocity, it is important, on two accounts, to be aware that such things happen; in the first place, as it admonishes us to preserve our own liberty against this spirit, with the greater care; and in the next place, as it may guard us, *both from joining in the cry of those who pronounce an unqualified condemnation on otherwise noble natures on account of such offences, and from vindicating the misdeeds which they have sanctioned or taken part in through respect for their real virtue.* Bishop Belsunce acted like a saint during the plague of Marseilles, assuredly in compliance with the genuine dictates of his heart. The same man a few years after persecuted honest Jansenist priests with the fury of an inquisitor. How noble was Bossuet's conduct towards the Protestants! How dexterously, again, did he deal with the Court! It is especially in times of violent agitation that this conflict between the two principles appears so conspicuous, that no one can fail to observe it."

It is necessary to guard oneself by thoughts parallel to these before venturing to read a second time such a letter as Mr. Hetling's. It is a letter which cannot be read dry-eyed. One would fain linger over it. Most reluctant every man will be to turn from it to the other side of the question. Yet it must be done.

If, then, with a view to the promotion of the establishment of sisterhoods and their well-ordering, we review the course which Miss Sellon has taken, it may possibly be found that there is an undue exaltation of the calling of a Sister of Mercy, as compared with the life of a member of a family—something of a "dextrous dealing" with the rules which had been made by the Bishop of the diocese, and a severance of family ties, and a refusal of family duties by the sisters which must certainly be deplored. It is necessary to notice these things, and to show that they are not essential to a sisterhood, for not only has there been in many quarters a great prejudice raised against sisterhoods in general by Miss Sellon's proceedings, but Miss Sellon also appears to be sacrificing the second benefit—surely no slight one—which I noted as flowing from sisterhoods. If my remarks meet that lady's eye, I beg her to believe that they are made in no unfriendly spirit, but solely from a desire of furthering the cause in which she is so nobly working, and with an earnest wish that she would free her institution from those objections which have already alienated so many of her friends.

It is not difficult to conceive, and those who have had to do with the families and friends of the Plymouth sisters have often found how painful it is to hear the "unqualified condemnation" on the one hand, or the vindication on the other, according as admiration or offence happened to prevail.

Permit me to make a very few remarks on the object which Mr. Spurrell avows in his pamphlet—the exposure of a covert system of romanizing. I do so, very much from a desire to free myself from a companion, in the road I have marked out, whose arm I cannot take.

It is not without good cause that the members of the school, which I presume Mr. Spurrell belongs to, are keenly alive to the danger of perversion to Romanism, and jealous of what bears in their eyes a Romanizing tendency.

The matters concern them chiefly, and they are bound to look to it. For, so far as I have been able to ascertain, the seceders from our Church have come from the Low Church, or anti-sacramental school, either in its phase of Evangelicalism or of Liberalism. They have appeared to come from the opposite school, only because, in passing from one extreme to the other, a man must needs go through what appears to be the middle. The High Church school has only been faulty in this, that it too readily accepted them as true Churchmen, when in fact they were not such, but only in a seeming phase of churchmanship. Unlimited private judgment appears to be at the root of the matter. And it is no difficult thing for unlimited private judgment, when in a certain transition stage, to quote rubrics, and preach obedience to Bishops. It is all the while forming its own ideal of a Church, and ready to follow the image beyond the bounds of our Communion.

Whence did Spencer, Sibthorp, Newman, Dodsworth, Faber, Manning, the Wilberforces come, but from Low Churchmanship?

It would be an extremely instructive thing to have a record of the early life and education of all seceders.

Let not, then, the mere deserter from the camp of the Evangelicals, be confounded with the true Churchman. Let it be ascertained whether he has learnt his principles, before he is trusted. Safety from Romanism, also, is not to be found in ultra-Protestantism.

I shall follow the usual modest fashion, and put only an anonymous signature to this letter; but, if any one whom I may refer to thinks it worth his while to ask my name, it is quite at his service. I am, sir, your obedient servant,

O.

From the Irish Ecclesiastical Journal of Oct.

Harmony of Scripture and Geology; or, the Earth's Antiquity in Harmony with the Mosaic Record of Creation. By JAMES GRAY, M. A. Second Edition. London: J. W. Parker.

Concluded.

With regard to the more prominent inferences indicated by a general view of the Fossil phenomena, Mr. Gray briefly observes:

"The leading facts, then, in connection with this particular, which geological research has established, are the following:—That the various distinct kinds of rocks, formed in successive epochs, have each had their peculiar distinct creations of organized life; that these different species of animals and vegetables have successively died out and become extinct, most of them before the next stratum of rock was formed, which, in its turn, had a creation peculiar to itself; that, notwithstanding this general particularity of creations to formations, evidenced in the disposition of fossil remains now observable in the respective strata, there are found a few fossils that are common from one contiguous species of rock to another; but, in the lapse of a few progressive formations, these earlier existing genera become altogether extinct, no trace of their remains, in more recent formations, being discovered.

"Especially in the vast local formations, are found beds of vegetables of gigantic size, deposited, period after period, as they have grown their astonishing height, and have decayed, layer upon layer, in numbers that defy calculation, compressed, as they now are, into compact masses of such enormous thickness. Now all these circumstances of the fossil economy indicate the occupation of immeasurable periods of time, even if we limit our observation merely to the operations of organic life, which exhibit themselves within the range of *one* only of the many series of rocks. What must we say, then, when we come to calculate the *aggregate* of the whole operations of animal and vegetable life, carried on throughout the *entire series* of the earth's numerous formations, with all their distinct generations of living beings, and all the vicissitudes they have undergone, and the work they have elaborated, and the wearing out, too, of so many successive creations—for this it is which adds so inconceivably to the period required for all the discovered existences of fossil organic life—that they have, as ages apparently rolled on, *died out*, the particular tribes becoming *extinct*; their sepulchres only remaining, to stand, as it were, before us, like divisional columns set upon the great causeway of time, to mark off how era after era *has been*, and has *passed away* in its long but ever-changing course."*—pp. 93-97.

The following point is never to be lost sight of in geological investigations:

"A last evidence briefly to be adduced of the earth's antiquity, is the fact, that no human fossil, nor vestige of any relic of human art, which might mark the existence of man, has been discovered in any of the earth's formations, below that present surface-crust, known as existing since the era of historic record. . . . . We know, for instance, that the peat is a formation of the present economy. Now, when we lay open the most superficial covering of a peat moss, we sometimes find therein the canoes of the savage, together with huge antlers of the wild stag, or the horns of the wild bull, of our recent species. We find these things *there*, because this peat formation was deposited, as we know, within the period of man's brief history. We find them not *one foot* below that peat bog, because there is a now-covered surface on which man's footstep never trod."—pp. 100-102.

Mr. Gray having laid his foundation of *facts*, proceeds next to develope the principles of his harmony:

"The scheme of interpretation then—stating it first in a general way—which, it is submitted, will best accord with the actual natural facts, and with the precise terms of scripture—is to view the 1st verse of Genesis as a distinct general proposition, simply declaratory of the original Creation in the beginning by God, of the constituent substances of this globe, with the planetary system to which it belongs—that is, the heaven and the earth. . . . . . . The earth, with its attendant orbs, may have pursued through epochs, man cannot number, its various evolutions, under the governance of those perpetual laws affixed thereon by the Supreme Ruler; rivers may have rolled their tranquil course, mountains may have arisen, the earthquake have produced its convulsive changes, vegetable glories have beautified the scene, and tribes of sentient creatures have lived their allotted day—all unrecorded, save on those adamantine monuments formed of their own relics, but nothing of any such mighty operations in nature's kingdom is inscribed on any *written* page till we arrive at that period immediately succeeding the last terrestrial catastrophe, which occurred next anterior to a recorded renovation and replenishing of the earth for the habitation of man. Then the particular condition, which the earth's surface, in the locality referred to, assumed, becoming connected with human interests, finds, by inspiration, a human historian, being graphically described in the 2nd verse of Genesis.† Therein such a disturbed condition of terrestrial things is narrated as at that time subsisting, as we should naturally conclude would be found after the violent action of one or other of those grand disturbing agents—either of fire by earthquakes, or of water by deluges—which we know to be nature's ordinary mighty destroyers and renovaters on the earth: viz., a condition of confusion and emptines—it is *formless and barren;* and consequent upon the extraordinary convulson evidenced in this disturbance of the earth's regular order and fruitfulness, a mist of darkness overspread the broken up and submerged surface, till some mighty energy from God, brooding, as it were, over the disorganized mass, brought the obscured earth again into new order and beauty. As a first result of this Divine fiat of renewal, the circumambient mist partially being dissipated, the rays from the obscuring sun feebly penetrated the earth, and *light* thus was experienced again on its overshadowed surface, and, as a consequence, dividing with the darkness. Time between them, as heretofore, the first registered day of the earth's new economy, then preparing for man, was hence evolved. The work of the new world's *second* day, as described in the 6th verse, was the dissipating and separating still further the incumbent aqueous mists, by the subsidence of the heavier particles thereof in water to the earth's surface, and the collection of the more etherial portions of it into clouds above. The atmosphere or air being thereupon admitted into the spaces thus vacated, a 'firmament,' here called 'heaven,' separates between the 'waters,' concentrated in the floating clouds above, and the 'waters,' which by condensation had subsided below. Following upon this, a further Divine exercise of renewing power is now put forth, in the preparation of the disrupted and overflowed surface of the earth, for the purposes of animal and vegetable life. This was effected by the gathering together of the spread-out waters into their appropriate depository of a sea, so that the dry land, hitherto hidden by their overflow, might again appear. This being done, the Almighty volition educed from the now drained and visible land its various vegetable tribes, whose seed was in itself upon the earth, and thus was concluded the *third* day's work. On the fourth day, the aqueous mists, whose shadowing influence had before interposed, being now by God's fiat entirely dissipated, the 'Lights,' from whence the 'light' on the first day was partially emitted, were hence rendered fully visible to the earth, and further, had appointed to them their new use and office, in reference to the earth's new inhabitant, man—the sun and moon being ordained to mark out to him the divisions of time, the changes of seasons, and other constituted ordinances And thus the material matters of the earth being perfectly refitted for its future course of continuous reproduction, and the revolution of the heavenly orbs being designated to their new uses in the human economy, the work of replenishing the earth proceeds during the *two* succeeding days, through acts of Divine creation and reproduction, by bringing into being the present animal races, up to the creation of an entirely new order of beings, the highest of God's visible creatures, MAN; unknown before on the world's long-occupied theatre, yet ordained now to have dominion over all God's other works, and reflect his Maker's image in the noble exercises of an imperishable soul."—pp. 119-123.

We have quoted at such length that we must hasten to a close; and we are compelled to refer our readers to the volume itself for the application of the principles here stated to the respective verses of the first chapter of Genesis. Mr Gray makes good use of the marked distinction observed by the inspired penman between the Hebrew words, BARAH and ASAH, to which attention has often been drawn, the *former* word, translated 'created,' having *invariably* a sense indicative of a primal act of Omnipotence, and being by no means identical with the *latter*, translated 'made,' which is frequently used with a latitude of signification which includes *formation* or *reconstruction*, and which may apply to the works of man—the term BARA being referred to the agency of God only. This distinction is to be particularly noted in the fourth commandment, where it is declared that 'in six days the Lord *made* heaven and earth,' &c., &c., and which, therefore, to some minds, has presented a difficulty in admitting the first verse of Genesis to reveal a distinct general creative work, anterior to the more detailed six days' work of the subsequent history. Now this difficulty is completely obviated by noticing that in the fourth commandment, the word used is not BARA, "created," but ASAH, "made," thus indicating that no reference whatever is made to the primal act of creation recorded in the first verse in Genesis, but expressly denoting God's *special work as His six days' work.*

We conclude our extracts from this interesting volume with the following striking passage:

"We yet trace no old age in nature, no decay of vigor in any other operations, nor any faltering in the continuous action of her laws. What reason have we to suppose that her work will soon be over, or the high function she has so long fulfilled in the manifestation of the Almighty's glory come to a close? True it is, indeed, that we are called upon, in the future course of her destiny, to expect that one of those grand convulsive catastrophes will surely occur, of which the earth, in her deep-folded crust, bears already the traces of so many. That such shall, in the coming hereafter, be so, would seem to be the clear testimony of God's word. 'This now existing world has yet to undergo one of her most searching and convulsive throes. When the heaven and the earth, that now are being kept in store, reserved unto judgment, shall pass away with a great noise, and the elements shall melt with a great heat, the earth also, and the works that are therein, shall be burned up. Nevertheless, it is added, and it it an addition bearing with much weight upon the continuity of the system, God has hitherto carried on through His material works. *Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.* And a like revelation is made in the Apocalypse, where, after in highly figurative language describing the dissolution of the present dispensation of things, the same prophetic figurative voice proceeds to represent the coming down from God of the emblematic 'New Jerusalem,' saying, 'I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.'"—pp. 271-273.

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* The following extract from the eighth edition of Sir Charles Lyell's "Principles of geology," will be found interesting:—"Professor Goppert, of Breslau, has instituted a series of curious experiments, in which he has succeeded in producing some very remarkable imitations of fossil petrifactions. He placed recent ferns between soft layers of clay, dried these in the shade, and then slowly and gradually heated them, till they were red-hot. The result was the production of so perfect a counterpart of fossil plants, as might have deceived an experienced geologist."—p. 724.

† "The interpretation which is now offered as the true explication of the facts, represents this verse (verse 2) as describing that disorganised state of a previously existing earth, following upon the *last* catastrophe which had disturbed its surface, anterior to the period of its Divinely-recorded reorganization for the abode of man."—p. 144.

Communications.

For the Churchman.

Remarks on the late Prescott Case.

REV. AND DEAR MR. EDITOR:

As the compilers of our Prayer Book, omitted any distinct recognition of Private Confession and Absolution, such as occurs in the English Communion Office, very crude ideas on this subject prevail among the less intelligent of our laity. That such ignorance should be shared by a portion of our clergy, is no less astonishing than humiliating. That such is the case, is but too clearly manifest from the proceedings in the late Prescott trial.

The clear, learned, and convincing speech of Mr. Dana, is well worthy the perusal and study of Churchmen. One vital point in his argument, however, was not brought out so fully as it might have been—namely, that the Church of England has invariably authorized Private Confession and Absolution in every edition of her Prayer Book since the Reformation, while our own Church unqualifiedly endorses every "essential point of doctrine and discipline" maintained by our Mother Church. Consequently, the practice in question, is no violation of the law of the Church in the United States.

I shall now briefly advert to some historical facts connected with this argument. The antiquity of this practice is very great. "Origen, who lived at the beginning of the third century, speaks of private confessions as the received usage in his time." The Church of England, at the Reformation, freed confession from all the encroachments with which the Church of Rome had embarrassed it, and reduced it to its primitive plan," that is, leaving it optional (see Wheatly on Common Prayer. Chap. xi, section iv, ¶5). The present law of the Church of England, on this subject, is briefly comprised in the concluding paragraph of the first Exhortation in her Communion Office: "If there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The first English Prayer Book was that compiled in the reign of Edward VI in 1549. The present Book has undergone no change since 1662, the date of the last revision. Between those two periods, however, several revisions were made, in some of which great concessions were made to Puritan prejudices, but no change was ever made in this matter of Private Confession and Absolution—the English Church thereby affording her uniform testimony to the importance and necessity of it. Our own Church makes the following declaration in the Preface to our Prayer Book: "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Private Confession being a "point" involving both "doctrine" and "discipline" is, therefore, unqualifiedly sanctioned in the foregoing declaration.

I shall only allude here to Mr. Dana's forcible argument from the words used in the Ordination of Priests, "Whose sins thou dost forgive, &c." The decision of the Court, that these plain words of Holy Scripture, so unlimited in their scope, apply only to the general Confession and Absolution of an entire congregation, and to criminals under sentence of death, is simply ludicrous.

Under ordinary circumstances, it would be very reprehensible to throw out insinuations against an Ecclesiastical Court. But here there is a concatenation of circumstances forcing upon us the most painful suspicions, which the broadest charity can hardly allay. The whole course of the Bishop, before and since the trial—the *animus* betrayed in the indictment—the verdict, creating an Ecclesiastical offence unrecognized by Canon, and unconnected with the indictment,—the conditional clause in the sentence, imposing a new creed, which no intelligent man of any doctrinal school would stultify himself by subscribing—all indicate a pre-determination to crush Mr. Prescott with or without law.

For those among us who desire to be at once Catholic Christians and faithful members of our own Church, it is most humiliating that a Court of five Presbyters in one of our smallest Dioceses, (our National Church itself not yet a century old,) should have taken upon itself to pass a judgment impugning the plain language of Holy Scripture as used in the ordination of Priests—the uniform law of our Mother Church, approved by our own—and the usage of the entire Church Catholic from the remotest antiquity.

New York, May 1st, 1852. T.

For the Churchman

The Church is no Confederation.

Who ever wrote, in brass, or lasting monument, the after record of the Seventy Disciples? "The Lord APPOINTED OTHER SEVENTY, ALSO," as He before had "CHOSEN TWELVE;" and to the seventy he gave the same commission as to the twelve, when they went forth, except in one thing: those were sent, "*by two and two, before His face, to places whither He, Himself, would come;*" while these went "*everywhere.*"* There is the order: where are the names? in any roll or Distich? That they were lost, out of His sight and memory, could never be; that they were not, as the Apostles were, to make a part of the economy of His Church, in the long time to come, when He had "set them forth," or had "appointed" them, (ἀνέδειξεν designavit) who could believe, that knew of the appointment whose it was; especially that knew how, at His time, and not before, their order came again out into open day, as if they sprang forth from the earth. Yet let the Gospels be read forward—backward—through and through, and what can be found more of them, than, that, before His death, He set them forth; and sent them before Him in His journey; that they went forth and did His will; returned and made report to Him, and—? nothing more. There is no name of any one of them recorded anywhere; and not a word is said of any one of them. An order of the priesthood exhibiting the same character and relation to the Apostolic, has always, and is, among us: but, while we see its institution, as we may believe, in the appointment of the seventy, yet, besides its institution, what do we see or hear of it until it takes its place, subordinate, under that order in which the gift of the Divine fulness was given to the Church? Of those who were appointed to it by the Lord, what do we know, at all, from Holy Scripture? And what from any source comes to us, except a cobweby conjecture that this or that one had been of the number? Those very seventy we do not think were left out of their office; but do we know as much of any two of them, as of the two who went to spy out Jericho.

Again, for the supremacy of Peter, who ever saw a better warrant than in the answer made to his confession, "Thou art Christ, Son of the Living God, *Blessed art thou, Simon, son of Jonah, &c. I say unto thee, thou art a stone, and on this rock I will build My Church, and I will give thee the keys of the kingdom, &c.?* Is it not the cardinal text with every advocate for his prerogative, and even for the absurd pretensions of those who call themselves successors to him? And yet, if the words *Get thee behind me, Satan! Thou art an offence to me, for thou savorest not the things of God,* &c., did not pursue the first with steady wing—forth into every farthest corner of all space, and cancel them—yet we are sure that the Lord gave the keys thus promised not to St. Peter only, for there is no account in Holy Scripture of giving them to Peter.† And then, if Romanists will leave this text for fear of sinking, must it not be for most precarious navigation upon no bigger thing than this: *Feed my lambs*, twice uttered, (so they read it)—*Feed my sheep*, once? Do we not smile to hear them pleasantly (as pleasantly as they can over deep water) affirm that there is ample stuff in it to bear them and their "most holy Lord," though many times the size of common men, and with a triple hat on him, so heavy that it has "drowned" full many a one, we fear—(a Romish Pope has given utterance to the fear)—in perdition; professing to believe that two parts of it, (the two first charges: *pasce agnos meos*) will carry the subject faithful; the third, the subject rulers of the people: (pasce oves meas)? Is not their scriptural evidence only not worse than that from history?!

Moreover, while wise men—our Greek and Romish neighbors—would undertake to show us, very likely, the tracing that the blessed Saviour made in dust; perhaps the print his footsteps left upon the waves, as they do show marvellous prints of Him and His Disciples, even—(as of S. Peter in the Mamertine prison, where he looked hard upon the wall); and while our separated neighbors of the other kinds, have found in history, all the material outlines of Presbyterian or Independent order in the Church, as fairly as astronomers have found the shapes of men and things up yonder: three stars for belt—and lo! a handsome youth with sword at side, and flowing hair and glowing eyes: four others—and (ex ungue leonem) a bear has set his foot on each, and stands, forthwith, in shaggy shapeliness, with unsubstantial body filling a space in which a million earths like ours would scarcely find each other, and while it is most easy to invent, to generalise or to mistake, yet all the

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* Lightfoot, Harm. New Test.

† *So even the Latin Vulgate has in its* [illegible] : [illegible] xvi. 19, Ecclesiæ claves promittuntur, &c. [illegible] traduntur Joan, xx. 23, making [illegible] last fulfil the other.

The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.
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NEW-YORK, SATURDAY, MAY 15, 1852.
AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for May.

16 Fifth Sunday after Easter.
17
18 } Rogation Days.
19
20 ASCENSION DAY. [Proper Psalms.]
23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

JUNE.

1 Tuesday in Whitsun Week.
2
4 } Ember Days.
5
6 TRINITY SUNDAY.
11 St. Barnabas, Apostle.
13 First Sunday after Trinity.
20 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 7.

THE APPEARING OF SAMUEL.
[CONTINUED.]

WITCH.
Say then,
Whom wilt thou that I call up?
SAUL.
Samuel—
(Samuel appears.)
WITCH—(sinking to the ground).
Oh Heavens!
SAUL.
Fear not!
WITCH.
Why hast thou thus deceiv'd me?
Lo! thou art Saul—
SAUL.
I am whom men call'd king;
But, when the image of his sovereignty
Fades, men forget the man! What didst thou see?
WITCH.
Gods, as they rose from earth!
SAUL.
The air is mist,
And seems to borrow darkness from the night;
I see not aught,—yet, feel the dead—how cold—!
What form—?
WITCH.
An old man; cover'd with a mantle—
SAUL—(bowing to the ground)
Samuel!
SAMUEL.
Why hast thou thus disquieted me
To bring me up?
SAUL.
Hear me, thou man of God!
Thou wert the first to pour the holy oil
Upon me, symbol of God's favor, and thou,
The first to tell me, that the God who rais'd me,
Had cast me off for ever;—God refuseth
Answer by prophets and by dreams; yea, pray'r
Doth stay her midway flight to heav'n, and falls
Back on the heart like curses; to the dead,
With hope and heart as lowly as the dust
They lie in, lo! I come—sceptre and crown
Are but the baubles that may deck my tomb,
No longer image power,—the sword that slew
My Master's enemies and mine, no longer
Gleams, as of old, the Sun of Israel's battle,
But hangs a bye-word to the Benjamite!
Philistia dares our stronghold, and defies
My people—where is God's Shechinah now,
Like pillar'd flame to lead my armies forth,
And make our enemies feel, they strive 'gainst God?
My sword hath now no strength, my crown no honor—
What shall I do?
SAMUEL.
Wherefore dost ask me thus?
Would'st make me traitor too, to proffer aid
To him God hath forsaken? Make the dead
Thy God, for pray'r—for succor and for counsel?
Call from the presence of its Maker back
The soul, that in its flight thro' myriad worlds,
Forgets the atom world it leaves behind
Amid the kindred glories that it meets:
Ask hearts long cold—long silent lips to speak
Of things and beings once they knew and felt
Of their own essence, now no longer their's,
Amid the spirit change that wraps the soul!
SAUL.
Was it not thou wert first to make me king?
The first to tell me, that from Tabor's height
The Spirit of God, like cloud, would fall upon me,
So that "Is Saul also among the Prophets?"
Became a bye-word with my fellows? Thou,
By God's high Spirit, first didst make my mind
Swell far beyond its earthly bounds, embracing
Deep mysteries that hold no commune with
Earth or its beings;—it was thine to open
To me the Holy of Holies of God's will,
And, drawing the curtain of Eternity,
Companion me with Leaders—Sages—Prophets,
The mighty instruments of purposes,
Wrought in th' Eternal Mind ere time began!
SAMUEL.
The Evil One had once the Spirit of God;
Star of the Morning—Leader of the Host
That gird the throne as with encircling stars!
And in his sunbright essence did God dwell
As in a temple, that no sacrilege
Of crime, or pride, or passion, might profane;
A temple, where Eternity might hear
Her tideless ages told by Angel anthems—
As a bright cloud, new risen with the dream,
Looks like a spirit born to rule the day
Long as it wears its robe of pearly light;
But trav'lling onward, like a way-worn pilgrim,
Befoul'd with weary travail of the road,
It gathers round it dark and anxious vapors;
So can God's holy Spirit be defil'd
By taint of earth, an Angel's diadem,
Be dimm'd by breath of human passion, and
His harp attun'd to echoes of bright, rolling worlds,
Be by a single thought of earth unstrung,
And silent lie for ever—Satan fell;—
So hast thou!
SAUL.
Would'st thou have the soul despair
For its portion; to wander, like a thing
Of doom, for ever thro' the mazes drear
Of its unlighted wilderness? With none
To break the silence of its pulseless void,
Save the foul spectres Guilt and Memory
Summon from their Aceldama? Oh! thou
My guide—my friend—my teacher, thou, whose word
Did first for Saul make Tabor a Sinai,
Where he might see the glory of his God
And know his will, not writ in stone, but pour'd
Forth from His Spirit sensible, wilt thou
Be first to change that glorious revelation
To thunderings and lightnings of His wrath?
I was a king,—change not my diadem
To Cain's brand!
SAMUEL.
Dost thou look for comfort, man!
When God is thine enemy? Yea, thy kingdom taken
And given it to another? Oh! bethink thee,
How in the olden time souls, severing from
Their high allegiance, paid the penalty—
God, in His wrath, hath no respect of persons;
Nor crown nor sceptre forms a shield for man—
The thunderings and lightnings of Sinai
Shiver'd the mountain, while the lonely earth
Felt not a scathe of fire—remember Amalek!
SAUL.
Remorse needs not the aid of memory.
The gnawing worm needs not foul decay—
To urge his task; where conscience sov'reign sway
Holds o'er the mind, no lesser minister
She needs to prop her throne—asleep or waking,
Thro' pleasure's golden round, or toil's dull hour,
Her task relentless plies, and looks to man
The Ante-Resurrection of his soul!
SAMUEL.
God doth not all forsake the guilty soul
When conscience stays behind;—His Earthly Self;—
The pillar'd light thro' earth's dark wilderness!;
His punishments are twofold; conscience
And earthly agents;—Israel shall fall
Beneath Philistia's sword,—thou and thy sons
To-morrow number'd with the dead!
(Spirit disappears—Saul falls to the earth.)
SAUL.
Have mercy—God—!

HIBERNICUS.

Selected Matter.

From the London Evening Journal, April 12.

Sisterhoods.

To the Editor of the Evening Journal:

Sir: There is now afforded to Churchmen a favorable opportunity of discussing the important subject of sisterhoods. Among sisterhoods that of Plymouth has always been most prominent. And we have now "An Exposure, &c." (Mr. Spurrell), "A reply" (Miss Sellon), "A letter from the Bishop of Exeter," who gives up his office of visitor, with letters from the clergy of Miss Sellon's parish; and now Mr. Spurrell advertises "A Rejoinder." There are here pretty good materials for forming an opinion concerning Miss Sellon's institution. But it would be most unwise to allow the discussion to be merely an attack and defence of Miss Sellon. They who have at heart God's cause and the good of His Church, will go on to consider—if there is work to be done, in our great towns especially, which sisterhoods only can do—upon what principles they ought to be established, by what rules guided, and by what authority controlled. The subject will lead, it may be, to a still more general question, viz., how is it that the Church of England is so deficient in the power of regulating and controlling the energies of her members? She does not cramp their energies—witness Harrowweald and other parishes; but if there is a greater degree of energy than of wisdom and judgment, the Church seems unable to direct such a man's powers, or even to keep him within tolerable bounds.

When the question of sisterhoods is thus taken up with reference to future action, neither Miss Sellon nor members of other kindred societies will object, I should think, to the mention, not of their private habits, but of their habits as members of society. It is one thing to bring forward these details, and canvass them for their own sake, or urge them if they showed some particular bias in the minds of those who use them; but quite another thing to view them with reference to a great common end, the due performance of a sacred work. Indeed it may be questioned whether Miss Sellon is quite justified in all her complaints of intrusion into the privacy of the Sisters' home. (I speak not, of course, of the manner of doing this; here I am no apologist of Mr. Spurrell.) It must be remembered that for the establishment of this institution funds have been collected from the Church; and the manner of life of its inmates seems therefore to be a matter of the Church's concernment.

There are two benefits to be expected from sisterhoods—first the good done among the poor, and next the effect produced upon the other classes of the society by a holy provocation to love and good works.

Regarding the first of these, it is sufficient to refer to Mr. Prynne's statement of the good works carried out by the Sisters of Mercy; to Mr. Hetling's assertion that "things were done" in the time of the Cholera, "which a Sister of Mercy's unselfish pity, untiring patience, and self-denial could alone achieve;" and to pleas formerly put forth for sisterhoods, as *e.g.* by Bishop Forbes.

Regarding the second benefit. That there are very many women living in their families and sedulously practising religion, pure and undefiled, is most true. That there is general benevolence and kindness, perhaps greater than in past times, is true too. Still, it must not be forgotten that religion, as John Bunyan would say, is now walking in her silver slippers; and that there is a great temptation to engage only superficially, and at no cost or self-denial, in the duties of charity, as well as a temptation to rest satisfied with the trappings of religion, with church work, architecture, and music—things important in their way, but which it is needless to argue are not in themselves religion. As a counterpoise and corrective of this easy and fashionable religion, bands of women, living apart indeed from their families for their works' sake, but not so severed from them as to preclude the action of the mind of the one upon the other, would be most effective.

If, in pursuance of these two benefits, sisterhoods are established, the questions which present themselves are the following:—What is the correct estimate of a sister's life as compared with life in a family? What is the nature of the engagements formed on entering a sisterhood? What degrees of separation from a family is advisable? What is the amount of obedience to be rendered to the superior? These are the chief topics, sir, which I beg leave to suggest to the thoughts and pens of your correspondents; and I more especially hope that the clergy, who are familiar with the working of the several sisterhoods already established, will give us the result of their experience and observations.

In considering these topics, and using freely the information which has been laid before the public concerning sisterhoods, especially Miss Sellon's, we shall find much to admire, and, it may be, not a little to object to. It will require much care to keep an even and unflinching judgment—not to be carried away by admiration, not to be tripped up by a scandal. There are some wise and charitable remarks in a paper in the Philological Museum, by "T.C.," on the extreme cases of such a controversy as the present, which may well be applied, *mutatis mutandis*, to the far more moderate case before us.

The subject is the prejudice arising from a spirit of faction, and "T.C." proceeds: "This narrowness of sentiments is the unhappy effect of all party spirit, whether political or religious, but especially of that which tends to bar and counteract the existing order of things. Would to God it were otherwise! But, since it is actually the case, that where dissensions have arisen, noble-minded and even holy men have become slaves to the spirit of faction, and have committed acts of unpardonable atrocity, it is important, on two accounts, to be aware that such things happen; in the first place, as it admonishes us to preserve our own liberty against this spirit, with the greater care; and in the next place, as it may guard us, *both from joining in the cry of those who pronounce an unqualified condemnation on otherwise noble natures on account of such offences, and from vindicating the misdeeds which they have sanctioned or taken part in through respect for their real virtue.* Bishop Belsunce acted like a saint during the plague of Marseilles, assuredly in compliance with the genuine dictates of his heart. The same man a few years after persecuted honest Jansenist priests with the fury of an inquisitor. How noble was Bossuet's conduct towards the Protestants! How dexterously, again, did he deal with the Court! It is especially in times of violent agitation that this conflict between the two principles appears so conspicuous, that no one can fail to observe it."

It is necessary to guard oneself by thoughts parallel to these before venturing to read a second time such a letter as Mr. Hetling's. It is a letter which cannot be read dry-eyed. One would fain linger over it. Most reluctant every man will be to turn from it to the other side of the question. Yet it must be done.

If, then, with a view to the promotion of the establishment of sisterhoods and their well-ordering, we review the course which Miss Sellon has taken, it may possibly be found that there is an undue exaltation of the calling of a Sister of Mercy, as compared with the life of a member of a family—something of a "dextrous dealing" with the rules which had been made by the Bishop of the diocese, and a severance of family ties, and a refusal of family duties by the sisters which must certainly be deplored. It is necessary to notice these things, and to show that they are not essential to a sisterhood, for not only has there been in many quarters a great prejudice raised against sisterhoods in general by Miss Sellon's proceedings, but Miss Sellon also appears to be sacrificing the second benefit—surely no slight one—which I noted as flowing from sisterhoods. If my remarks meet that lady's eye, I beg her to believe that they are made in no unfriendly spirit, but solely from a desire of furthering the cause in which she is so nobly working, and with an earnest wish that she would free her institution from those objections which have already alienated so many of her friends.

It is not difficult to conceive, and those who have had to do with the families and friends of the Plymouth sisters have often found how painful it is to hear the "unqualified condemnation" on the one hand, or the vindication on the other, according as admiration or offence happened to prevail.

Permit me to make a very few remarks on the object which Mr. Spurrell avows in his pamphlet—the exposure of a covert system of romanizing. I do so, very much from a desire to free myself from a companion, in the road I have marked out, whose arm I cannot take.

It is not without good cause that the members of the school, which I presume Mr. Spurrell belongs to, are keenly alive to the danger of perversion to Romanism, and jealous of what bears in their eyes a Romanizing tendency.

The matters concern them chiefly, and they are bound to look to it. For, so far as I have been able to ascertain, the seceders from our Church have come from the Low Church, or anti-sacramental school, either in its phase of Evangelicalism or of Liberalism. They have appeared to come from the opposite school, only because, in passing from one extreme to the other, a man must needs go through what appears to be the middle. The High Church school has only been faulty in this, that it too readily accepted them as true Churchmen, when in fact they were not such, but only in a seeming phase of churchmanship. Unlimited private judgment appears to be at the root of the matter. And it is no difficult thing for unlimited private judgment, when in a certain transition stage, to quote rubrics, and preach obedience to Bishops. It is all the while forming its own ideal of a Church, and ready to follow the image beyond the bounds of our Communion.

Whence did Spencer, Sibthorp, Newman, Dodsworth, Faber, Manning, the Wilberforces come, but from Low Churchmanship?

It would be an extremely instructive thing to have a record of the early life and education of all seceders.

Let not, then, the mere deserter from the camp of the Evangelicals, be confounded with the true Churchman. Let it be ascertained whether he has learnt his principles, before he is trusted. Safety from Romanism, also, is not to be found in ultra-Protestantism.

I shall follow the usual modest fashion, and put only an anonymous signature to this letter; but, if any one whom I may refer to thinks it worth his while to ask my name, it is quite at his service. I am, sir, your obedient servant,

O.

From the Irish Ecclesiastical Journal of Oct.

Harmony of Scripture and Geology; or, the Earth's Antiquity in Harmony with the Mosaic Record of Creation. By JAMES GRAY, M. A. Second Edition. London: J. W. Parker.

Concluded.

With regard to the more prominent inferences indicated by a general view of the Fossil phenomena, Mr. Gray briefly observes:

"The leading facts, then, in connection with this particular, which geological research has established, are the following:—That the various distinct kinds of rocks, formed in successive epochs, have each had their peculiar distinct creations of organized life; that these different species of animals and vegetables have successively died out and become extinct, most of them before the next stratum of rock was formed, which, in its turn, had a creation peculiar to itself; that, notwithstanding this general particularity of creations to formations, evidenced in the disposition of fossil remains now observable in the respective strata, there are found a few fossils that are common from one contiguous species of rock to another; but, in the lapse of a few progressive formations, these earlier existing genera become altogether extinct, no trace of their remains, in more recent formations, being discovered.

"Especially in the vast local formations, are found beds of vegetables of gigantic size, deposited, period after period, as they have grown their astonishing height, and have decayed, layer upon layer, in numbers that defy calculation, compressed, as they now are, into compact masses of such enormous thickness. Now all these circumstances of the fossil economy indicate the occupation of immeasurable periods of time, even if we limit our observation merely to the operations of organic life, which exhibit themselves within the range of *one* only of the many series of rocks. What must we say, then, when we come to calculate the *aggregate* of the whole operations of animal and vegetable life, carried on throughout the *entire series* of the earth's numerous formations, with all their distinct generations of living beings, and all the vicissitudes they have undergone, and the work they have elaborated, and the wearing out, too, of so many successive creations—for this it is which adds so inconceivably to the period required for all the discovered existences of fossil organic life—that they have, as ages apparently rolled on, *died out*, the particular tribes becoming *extinct*; their sepulchres only remaining, to stand, as it were, before us, like divisional columns set upon the great causeway of time, to mark off how era after era *has been*, and has *passed away* in its long but ever-changing course."*—pp. 93–97.

The following point is never to be lost sight of in geological investigations:

"A last evidence briefly to be adduced of the earth's antiquity, is the fact, that no human fossil, nor vestige of any relic of human art, which might mark the existence of man, has been discovered in any of the earth's formations, below that present surface-crust, known as existing since the era of historic record. . . . . We know, for instance, that the peat is a formation of the present economy. Now, when we lay open the most superficial covering of a peat moss, we sometimes find therein the canoes of the savage, together with huge antlers of the wild stag, or the horns of the wild bull, of our recent species. We find these things *there*, because this peat formation was deposited, as we know, within the period of man's brief history. We find them not *one foot* below that peat bog, because there is a now-covered surface on which man's footstep never trod."—pp. 100–102.

Mr. Gray having laid his foundation of *facts*, proceeds next to develope the principles of his harmony:

"The scheme of interpretation then—stating it first in a general way—which, it is submitted, will best accord with the actual natural facts, and with the precise terms of scripture—is to view the 1st verse of Genesis as a distinct general proposition, simply declaratory of the original Creation in the beginning by God, of the constituent substances of this globe, with the planetary system to which it belongs—that is, the heaven and the earth. . . . . . The earth, with its attendant orbs, may have pursued through epochs, man cannot number, its various evolutions, under the governance of those perpetual laws affixed thereon by the Supreme Ruler; rivers may have rolled their tranquil course, mountains may have arisen, the earthquake have produced its convulsive changes, vegetable glories have beautified the scene, and tribes of sentient creatures have lived their allotted day—all unrecorded, save on those adamantine monuments formed of their own relics, but nothing of any such mighty operations in nature's kingdom is inscribed on any *written* page till we arrive at that period immediately succeeding the last terrestrial catastrophe, which occurred next anterior to a recorded renovation and replenishing of the earth for the habitation of man. Then the particular condition, which the earth's surface, in the locality referred to, assumed, becoming connected with human interests, finds, by inspiration, a human historian, being graphically described in the 2nd verse of Genesis.† Therein such a disturbed condition of terrestrial things is narrated as at that time subsisting, as we should naturally conclude would be found after the violent action of one or other of those grand disturbing agents—either of fire by earthquakes, or of water by deluges—which we know to be nature's ordinary mighty destroyers and renovaters on the earth: viz., a condition of confusion and emptines—it is *formless and barren;* and consequent upon the extraordinary convulson evidenced in this disturbance of the earth's regular order and fruitfulness, a mist of darkness overspread the broken up and submerged surface, till some mighty energy from God, brooding, as it were, over the disorganized mass, brought the obscured earth again into new order and beauty. As a first result of this Divne fiat of renewal, the circumambient mist partially being dissipated, the rays from the obscuring sun feebly penetrated the earth, and *light* thus was experienced again on its overshadowed surface, and, as a consequence, dividing with the darkness. Time between them, as heretofore, the first registered day of the earth's new economy, then preparing for man, was hence evolved. The work of the new world's *second* day, as described in the 6th verse, was the dissipating and separating still further the incumbent aqueous mists, by the subsidence of the heavier particles thereof in water to the earth's surface, and the collection of the more etherial portions of it into clouds above. The atmosphere or air being thereupon admitted into the spaces thus vacated, a 'firmament,' here called 'heaven,' separates between the 'waters,' concentrated in the floating clouds above, and the 'waters,' which by condensation had subsided below. Following upon this, a further Divine exercise of renewing power is now put forth, in the preparation of the disrupted and overflowed surface of the earth, for the purposes of animal and vegetable life. This was effected by the gathering together of the spread-out waters into their appropriate depository of a sea, so that the dry land, hitherto hidden by their overflow, might again appear. This being done, the Almighty volition educed from the now drained and visible land its various vegetable tribes, whose seed was in itself upon the earth, and thus was concluded the *third* day's work. On the fourth day, the aqueous mists, whose shadowing influence had before interposed, being now by God's fiat entirely dissipated, the 'Lights,' from whence the 'light' on the first day was partially emitted, were hence rendered fully visible to the earth, and further, had appointed to them their new use and office, in reference to the earth's new inhabitant, man—the sun and moon being ordained to mark out to him the divisions of time, the changes of seasons, and other constituted ordinances And thus the material matters of the earth being perfectly refitted for its future course of continuous reproduction, and the revolution of the heavenly orbs being designated to their new uses in the human economy, the work of replenishing the earth proceeds during the *two* succeeding days, through acts of Divine creation and reproduction, by bringing into being the present animal races, up to the creation of an entirely new order of beings, the highest of God's visible creatures, MAN; unknown before on the world's long-occupied theatre, yet ordained now to have dominion over all God's other works, and reflect his Maker's image in the noble exercises of an imperishable soul."—pp. 119–123.

We have quoted at such length that we must hasten to a close; and we are compelled to refer our readers to the volume itself for the application of the principles here stated to the respective verses of the first chapter of Genesis. Mr Gray makes good use of the marked distinction observed by the inspired penman between the Hebrew words, BARAH and ASAH, to which attention has often been drawn, the *former* word, translated 'created,' having *invariably* a sense indicative of a primal act of Omnipotence, and being by no means identical with the *latter*, translated 'made,' which is frequently used with a latitude of signification which includes *formation* or *reconstruction*, and which may apply to the works of man—the term BARA being referred to the agency of God only. This distinction is to be particularly noted in the fourth commandment, where it is declared that 'in six days the Lord *made* heaven and earth,' &c., &c., and which, therefore, to some minds, has presented a difficulty in admitting the first verse of Genesis to reveal a distinct general creative work, anterior to the more detailed six days' work of the subsequent history. Now this difficulty is completely obviated by noticing that in the fourth commandment, the word used is not BARA, "created," but ASAH, "made," thus indicating that no reference whatever is made to the primal act of creation recorded in the first verse in Genesis, but expressly denoting God's *special work as His six days' work.*

We conclude our extracts from this interesting volume with the following striking passage:

"We yet trace no old age in nature, no decay of vigor in any other operations, nor any faltering in the continuous action of her laws. What reason have we to suppose that her work will soon be over, or the high function she has so long fulfilled in the manifestation of the Almighty's glory come to a close? True it is, indeed, that we are called upon, in the future course of her destiny, to expect that one of those grand convulsive catastrophes will surely occur, of which the earth, in her deep-folded crust, bears already the traces of so many. That such shall, in the coming hereafter, be so, would seem to be the clear testimony of God's word. 'This now existing world has yet to undergo one of her most searching and convulsive throes. When the heaven and the earth, that now are being kept in store, reserved unto judgment, shall pass away with a great noise, and the elements shall melt with a great heat, the earth also, and the works that are therein, shall be burned up. Nevertheless, it is added, and it it an addition bearing with much weight upon the continuity of the system, God has hitherto carried on through His material works. *Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.* And a like revelation is made in the Apocalypse, where, after in highly figurative language describing the dissolution of the present dispensation of things, the same prophetic figurative voice proceeds to represent the coming down from God of the emblematic 'New Jerusalem,' saying, 'I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.' "—pp. 271–273.

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* The following extract from the eighth edition of Sir Charles Lyell's "Principles of geology," will be found interesting:—"Professor Goppert, of Breslau, has instituted a series of curious experiments, in which he has succeeded in producing some very remarkable imitations of fossil petrifactions. He placed recent ferns between soft layers of clay, dried these in the shade, and then slowly and gradually heated them, till they were red-hot. The result was the production of so perfect a counterpart of fossil plants, as might have deceived an experienced geologist."—p. 724.

† "The interpretation which is now offered as the true explication of the facts, represents this verse (verse 2) as describing that disorganized state of a previously existing earth, following upon the *last* catastrophe which had disturbed its surface, anterior to the period of its Divinely-recorded reorganization for the abode of man."—p. 144.

Communications.

For the Churchman.

Remarks on the late Prescott Case.

REV. AND DEAR MR. EDITOR:

As the compilers of our Prayer Book, omitted any distinct recognition of Private Confession and Absolution, such as occurs in the English Communion Office, very crude ideas on this subject prevail among the less intelligent of our laity. That such ignorance should be shared by a portion of our clergy, is no less astonishing than humiliating. That such is the case, is but too clearly manifest from the proceedings in the late Prescott trial.

The clear, learned, and convincing speech of Mr. Dana, is well worthy the perusal and study of Churchmen. One vital point in his argument, however, was not brought out so fully as it might have been—namely, that the Church of England has invariably authorized Private Confession and Absolution in every edition of her Prayer Book since the Reformation, while our own Church unqualifiedly endorses every "essential point of doctrine and discipline" maintained by our Mother Church. Consequently, the practice in question, is no violation of the law of the Church in the United States.

I shall now briefly advert to some historical facts connected with this argument. The antiquity of this practice is very great. "Origen, who lived at the beginning of the third century, speaks of private confessions as the received usage in his time." The Church of England, at the Reformation, freed confession from all the encroachments with which the Church of Rome had embarrassed it, and reduced it to its primitive plan," that is, leaving it optional (see Wheatly on Common Prayer. Chap. xi, section iv, ¶5). The present law of the Church of England, on this subject, is briefly comprised in the concluding paragraph of the first Exhortation in her Communion Office: "If there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The first English Prayer Book was that compiled in the reign of Edward VI in 1549. The present Book has undergone no change since 1662, the date of the last revision. Between those two periods, however, several revisions were made, in some of which great concessions were made to Puritan prejudices, but no change was ever made in this matter of Private Confession and Absolution—the English Church thereby affording her uniform testimony to the importance and necessity of it. Our own Church makes the following declaration in the Preface to our Prayer Book: "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Private Confession being a "point" involving both "doctrine" and "discipline" is, therefore, unqualifiedly sanctioned in the foregoing declaration.

I shall only allude here to Mr. Dana's forcible argument from the words used in the Ordination of Priests, "Whose sins thou dost forgive, &c." The decision of the Court, that these plain words of Holy Scripture, so unlimited in their scope, apply only to the general Confession and Absolution of an entire congregation, and to criminals under sentence of death, is simply ludicrous.

Under ordinary circumstances, it would be very reprehensible to throw out insinuations against an Ecclesiastical Court. But here there is a concatenation of circumstances forcing upon us the most painful suspicions, which the broadest charity can hardly allay. The whole course of the Bishop, before and since the trial—the *animus* betrayed in the indictment—the verdict, creating an Ecclesiastical offence unrecognized by Canon, and unconnected with the indictment,—the conditional clause in the sentence, imposing a new creed, which no intelligent man of any doctrinal school would stultify himself by subscribing—all indicate a pre-determination to crush Mr. Prescott with or without law.

For those among us who desire to be at once Catholic Christians and faithful members of our own Church, it is most humiliating that a Court of five Presbyters in one of our smallest Dioceses, (our National Church itself not yet a century old,) should have taken upon itself to pass a judgment impugning the plain language of Holy Scripture as used in the ordination of Priests—the uniform law of our Mother Church, approved by our own—and the usage of the entire Church Catholic from the remotest antiquity.

New York, May 1st, 1852. T.

For the Churchman

The Church is no Confederation.

Who ever wrote, in brass, or lasting monument, the after record of the Seventy Disciples? "The Lord APPOINTED OTHER SEVENTY, ALSO," as He before had "CHOSEN TWELVE;" and to the seventy he gave the same commission as to the twelve, when they went forth, except in one thing: those were sent, "*by two and two, before His face, to places whither He, Himself, would come;*" while these went "*everywhere.*"* There is the order: where are the names? in any roll or Distich? That they were lost, out of His sight and memory, could never be; that they were not, as the Apostles were, to make a part of the economy of His Church, in the long time to come, when He had "set them forth," or had "appointed" them, (ἀνέδειξεν designavit) who could believe, that knew of the appointment whose it was; especially that knew how, at His time, and not before, their order came again out into open day, as if they sprang forth from the earth. Yet let the Gospels be read forward—backward—through and through, and what can be found more of them, than, that, before His death, He set them forth; and sent them before Him in His journey; that they went forth and did His will; returned and made report to Him, and—? nothing more. There is no name of any one of them recorded anywhere; and not a word is said of any one of them. An order of the priesthood exhibiting the same character and relation to the Apostolic, has always, and is, among us: but, while we see its institution, as we may believe, in the appointment of the seventy, yet, besides its institution, what do we see or hear of it until it takes its place, subordinate, under that order in which the gift of the Divine fulness was given to the Church? Of those who were appointed to it by the Lord, what do we know, at all, from Holy Scripture? And what from any source comes to us, except a cobweby conjecture that this or that one had been of the number? Those very seventy we do not think were left out of their office; but do we know as much of any two of them, as of the two who went to spy out Jericho.

Again, for the supremacy of Peter, who ever saw a better warrant than in the answer made to his confession, "Thou art Christ, Son of the Living God, *Blessed art thou, Simon, son of Jonah, &c. I say unto thee, thou art a stone, and on this rock I will build My Church, and I will give thee the keys of the kingdom, &c.?* Is it not the cardinal text with every advocate for his prerogative, and even for the absurd pretensions of those who call themselves successors to him? And yet, if the words *Get thee behind me, Satan! Thou art an offence to me, for thou savorest not the things of God,* &c., did not pursue the first with steady wing—forth into every farthest corner of all space, and cancel them—yet we are sure that the Lord gave the keys thus promised not to St. Peter only, for there is no account in Holy Scripture of giving them to Peter.† And then, if Romanists will leave this text for fear of sinking, must it not be for most precarious navigation upon no bigger thing than this: *Feed my lambs,* twice uttered, (so they read it)—*Feed my sheep,* once? Do we not smile to hear them pleasantly (as pleasantly as they can over deep water) affirm that there is ample stuff in it to bear them and their "most holy Lord," though many times the size of common men, and with a triple hat on him, so heavy that it has "drowned" full many a one, we fear—(a Romish Pope has given utterance to the fear)—in perdition; professing to believe that two parts of it, (the two first charges: *pasce agnos meos*) will carry the subject faithful; the third, the subject rulers of the people: (pasce oves meas)? Is not their scriptural evidence only not worse than that from history?!

Moreover, while wise men—our Greek and Romish neighbors—would undertake to show us, very likely, the tracing that the blessed Saviour made in dust; perhaps the print his footsteps left upon the waves, as they do show marvellous prints of Him and His Disciples, even—(as of S. Peter in the Mamertine prison, where he looked hard upon the wall); and while our separated neighbors of the other kinds, have found in history, all the material outlines of Presbyterian or Independent order in the Church, as fairly as astronomers have found the shapes of men and things up yonder: three stars for belt—and lo! a handsome youth with sword at side, and flowing hair and glowing eyes: four others—and (ex ungue leonem) a bear has set his foot on each, and stands, forthwith, in shaggy shapeliness, with unsubstantial body filling a space in which a million earths like ours would scarcely find each other, and while it is most easy to invent, to generalize or to mistake, yet all the while, who ever drew a map of dioceses after our Saviour's plan? Was the great Roman empire—was any part of it—was little Galilee ever divided into such districts by any claimed authority from him?

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* Lightfoot, Harm. New Test.

† So even the Latin Vulgate has in its Index: Ecclesiæ claves promittuntur, &c. Mt. xvi. 19, traduntur Joan, xx. 23, making the last fulfil the other.

Now, while such things as we have hitherto rehearsed are not; while thus the seventy are lost sight of in the Holy Records; and while there is no warrant of a claim to chiefty-ship, even for Peter, "first of the Twelve Apostles;" there is not a pretence of apportionment into dioceses by our Lord; yet there is, beyond a question or a cavil, and there it is in Holy Scripture, a mighty Fact—complete and well-proportioned —embracing every element belonging to our question—the thing—the persons—to be seen and read of all men, in all ages, who can read.

The one great gift of power and mission to the whole Church, was made on this wise: (Mt. xxviii) Jesus came (after His resurrection) and spake to the eleven, saying, *All power is given unto Me in heaven and in earth*: GO YE, THEREFORE, AND DISCIPLE ALL NATIONS, BAPTIZING THEM, &C, AND I AM WITH YOU ALL THE DAYS TO THE WORLD'S END. This is an act conspicuous and alone. They were apart from all men: upon a mountain, as, once before, the Law was given. They came by His appointment, that He might give this charge and promise to them.—And in S. John we read that the Lord came and said, PEACE BE TO YOU: AS MY FATHER SENT ME, SO SEND I YOU: *He breathed on them, and said*, RECEIVE YE THE HOLY GHOST: WHOSESOEVER SINS YE REMIT, &C. And after His ascension, on this company He sent the Holy Ghost.

We seek for the original, or prime form of constituted authority in the Church: we are to seek no longer: it is here. This is the constitution: before it is no other; after it there is none and there is none beside it. Elders, or Presbyters, or Priests, there were already many; and other ministers there may have been; there was a company of faithful people: but all the gift is to the Church through the Apostles. Now in this great and final—formal—act, we cannot fail to notice three particulars, supplying our three negatives before rehearsed, and making one great affirmation: FIRST. The Lord makes His deposit of authority with the Apostles: SECOND The Lord made this deposit with a college; as *first*, He left it not to one; and *second*, not to each: THIRD The Lord gave it not to them, in any way, as connected with dioceses: He did not appoint them to the charge of separate dioceses; He did not assign dioceses to their several charges.

First, our Lord left His deposit with the Apostles.

In the receiving of the great commission, not one of the millions for whom Christ had died and risen, was there to bow his head and bend his knee, except eleven men. But there are the Apostles: they have been summoned by a special message: their order and each one of them has been before the world and at their Master's side from the beginning. We know them: they are designated beyond mistaking. They, and none others, have the power and promise given for the whole Church (see S. Matt xxviii).

Next, our Lord left His treasure with them as a band or college: not with one or each. He does not say to Peter, *Take thou alone the keys which I have promised thee*: nor, *Simon, son of Jonas, lovest thou me more than these? Have thou rule over them.* To Peter as distinguished from the rest, He said no word, and did no deed; and so with James, and John, and all the others.—Nor does He call them severally, to Himself, and give to each his own. They are all there: He says to all, GO YE: I AM WITH YOU.

Thirdly, He does not give them dioceses nor to dioceses. We read that He had seen the kingdoms of the earth and all their glory from the pinnacle of the Temple, and we well know that He had seen them from a higher seat: but we read not a word, and we know, too, that Christ spake not a word of mapping out the world and fastening the feet of the Apostles within fixed bounds; nor, what is worse, securing them within their separate sovereignties Thus we read not *Simon, go thou to Antioch and have the charge of it; and I shall one day bring to thee one Saul of Tarsus, and thou and he shall rule in Cæsar's city* GO YE INTO ALL THE WORLD, He says, AND PREACH THE GOSPEL UNTO EVERY CREATURE. But neither did he forbid that each should have an individual charge: He saw it in the future, for it was in the future according to the will and purpose of the Most High, and to its time he left it. The nature of the gift is plain from the Lord's words They all received their share of an Apostleship: each one was an Apostle: but each was so because he had his share in that great gift which was made their's in common Out of this one Apostleship Iscariot fell; and part of it was given to Paul and others It had the nature of the Saviour's office, and it partook of the Divine attributes; was universal, was entire; and in each person who possessed it. I AM *with you*. This is the promise of His continually abiding energy. And so we see in every action of the first Apostles that the gift was what has been said. Each goes throughout the world. The selfsame person now is called Apostle of the Gentiles, now of the Circumcision. Up and down the wide, waste, unconverted world they walked at will: each independent, and all equal; yet each was only one of all: and each must be determined by the whole. Thus when a question came from every or from any part, touching the welfare of the Church, behold a Council, called by the Apostles to determine it: and then, behold, the order of the elders come and give their votes and voices; and, whether to speak and vote or not—there were the faithful laymen.

A CATHOLIC PRIEST.

Newark, May 1, 1852.

For the Churchman.

Church Grammar.

MR. EDITOR:

Your correspondent *Rubricior* ought not to appear to possess more knowledge of Ecclesiastical or Ecclesiological matters than, under Providence, actually falls to his lot. In the Churchman of May 8th, he betrays some want of information respecting the literary attainments of the members of the General Convention of 1789. He says that the "members of that Convention were grammatical gentlemen. They knew that in the verse 'The noble army of martyrs: praise thee'; the colon was *grammatically improper*; and *therefore* they left it out" of the Te Deum. If *Rubricior* will make examination, he will find that at the preliminary Convention of 1785, seven states, viz. New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, were represented by gentlemen whose grammatical knowledge would favorably compare with that of the Delegates to the Convention of 1789; some of the Delegates to both, indeed, being identically the same. In the rubric before the "Psalter: *Selected* from the Psalms of David," which was published in the "Proposed Book" of 1785, it was ordered that the portions should be "said *or* sung;" and throughout the Selection, the Psalms were pointed for singing. Among other pointed passages, I find these; "Lord, lift thou up: the light of thy countenance upon us." "Whoso doeth these things: shall never fall." "O Lord: my strength and my redeemer." "All they that be fat upon earth: shall eat and worship." "For one day in thy courts: is better than a thousand." Unless, therefore, *Rubricior* can prove from some historical document that the representatives of the Church had made considerable advances in grammatical knowledge from 1785 to 1789, his argument must run thus: "They were grammatical gentlemen; they knew that in the verses just quoted, the colon was grammatically improper; and *therefore* they inserted it in 1785, and omitted it in 1789"!

If *Rubricior* can give me information on one topic connected with the revision of the Prayer Book in '89, he will much oblige me by communicating it. My question is this: Why did the General Convention of 1789, when they adopted the *Title-Page* of the Prayer Book which was to be published by their authority, omit after the words, "With the Psalter, or Psalms of David," these other words, which are on the same page of the English Prayer Book, viz., "POINTED as they are to be sung or said in churches"? This omission appears to have been made after due consideration. The practical difficulty of singing, without properly pointed sentences, those comparatively short parts of the service which are repeated on *every* Lord's Day,* is, in the judgment of *Rubricior* "great." Far greater must have been the difficulty in 1789; and far greater must it be now in forty-nine out of every fifty churches in our country, of singing 150 psalms unpointed † Did the Convention, then, suppose that Yankee ingenuity and sagacity could soon overcome all obstacles? Or, was their love of correct prosody so ardent that they were willing, for it, to put the members of the Church to great inconvenience, and even to risk the musical harmony of the congregations in general? Respectfully, yours,

New York, May 10, 1852. Q. P. O.

P. S. *Quere*: If the compilers of '89 were such strict and rigid grammarians, whence was it that they did not change the prayer in the lesser litany, which deprecates "those evils which the craft *and* subtlety of the devil or man *worketh* against us"?

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* The difficulty, however, of singing the *few* authorized parts is not as great as Rubricior would desire to represent it. Experience testifies to this.

† Probably nine-tenths of the members of our congregations attend the services of the Church only on Sunday. Supposing all to have a musical ear, how soon, may it reasonably be expected, will they be able to sing 150 unpointed psalms?!

For the Churchman.

The General Convention of 1789.

MR. EDITOR:

In one of my late papers, I made an extract from Bishop White's Memoirs, in order to show in what mode the Convention of '89 transacted their business, in preparing a Prayer Book for the Church in the U. S. Our critic, whose modesty has already been made conspicuous, is disposed to treat the House of Clerical and Lay Deputies with great contempt, *if* "they really *meant* to imply what good Bishop White supposed they did" Let us read what he sets forth with deep humility: "What is enacted merely by the Lower House, without any sanction by the Upper, is of no authority at all. And what is not even enacted, but only *implied*, by the action of the Lower House alone, is, if possible, of even less weight still." "But how far is this presumption of authorship to be carried? Had the Church in America *no* forms of Prayer at all, no rubrics, no *anything*, until it pleased the General Convention of '89 to *compose* Prayers, Creeds, Offices, and the Psalter, or Psalms (not of David any more, but) of the General Convention? Really, Mr. Editor, this presumed *authorship* of what was taken, word for word, from another work, is an idea hardly worthy of being treated seriously. If the Lower House really *meant* to imply what good Bishop White supposed they did, THEY MUST HAVE VASTLY MISCONCEIVED THE BUSINESS THEY WERE ABOUT." (*Churchman, May* 8.)

Let us now turn to Bp. White's Memoir, and read what he reports on the subject. "In the appointment of Committees [by the House of Clerical and Lay Deputies] on the different departments of the Book of Common Prayer, Dr. Parker proposed that the *English Book* should be the *ground* of the proceedings held, without any reference to that set out and proposed in 1785. This was objected to by some, who contended that a Liturgy ought to be formed, without reference to any existing book, although *with liberty to take from any*, whatever the Convention should think fit. The issue of the debate was the wording of the resolves, as they stand on the journal, in which the different committees are appointed, to *prepare* a morning and evening prayer, to *prepare* a litany, to *prepare* a communion service, [to report *in what manner* the Psalms should be used,] and the same in regard to the other departments,* instead of its being said *to alter* the said services, which had been the language [of the proposed Book] in 1785. This (Bishop White thought) was very unreasonable; because the different congregations of the Church were always understood to be possessed of a Liturgy before the consecration of her Bishops, or the existence of her Conventions." "The direct course would have been, to have taken the English Liturgy, as that in which some alterations were contemplated; and with it, the other as a proposal, agreeably to what was expressed in the title-page [of the "proposed Book."] Certain it is, that the extreme proposed [by Dr Parker,] tended very much to the opposite extreme, *which took effect*,—an evident implication in all the proceedings of the house, that there were no forms of prayer, no offices, and no rubrics, until they should be formed by the Convention now assembled. Every one must perceive, that this abridged the species of negative, lodged with the House of Bishops. For if, in any branch of the Liturgy, they should be disposed to be tenacious in any point, which should be a deviation from the English Book, the consequence must be, *not* that the prayer, or whatever else it were, *remained as before*, but that no such matter were to be inserted." The Bishops "reasoned and expostulated with several of the gentlemen, *to no purpose*—They would not allow that there was any book of authority in existence," &c.—(p. 147-8.)†

So much for that point of history.

It has been supposed that in the Preface to our American Book (the style of which is like that of Bishop White), the General Convention *repudiated, in the most express terms*, the presumption that there was an "evident implication," such as the Bishop speaks of in the above pregnant extract. "This Church (they said) is far from *intending* to depart from the Church of England in any essential point of doctrine, discipline, *or worship*; or further than local circumstances require." But if the Bishops reasoned and expostulated to no purpose with several members of the Lower House on the point involved, and acted as if everything was to be prepared anew—though, with the liberty of choosing some, or the greater part of the old materials—we cannot for a moment admit the supposition, that the writer or writers of the Preface designed to convey the idea that there had been no "implication" like that which actually prevailed. After the work was completed, the Convention might (notwithstanding the previous implication) agree to call the changes that had been made—"alterations and amendments," and this they might do with a good conscience, without entering into details as to the process of the work. The Lower House might have been apprehensive that the House of Bishops would retain more of the English Book than *they* deemed expedient, (the creed of Athanasius, for example,) and they might have been "tenacious" on the point of non-retention. They might have determined to proceed as if there were no English Book, in order to prevent the House of Bishops from retaining what they deemed inexpedient; and at length, finding that there were few important differences between the two books, they might still declare that they had had no intention of departing "from the Church of England in any *essential* point of doctrine, discipline, or worship."

Thus much for that supposition.

The question now arises, whether there is any "essential" difference between the two books, in the matter of singing the Psalter. And the answer to this question may readily be returned. The compilers of the Eng. P. Book plainly expressed the opinion that the singing of the Psalter was, sometimes at least, expedient. The authors of the "Proposed Book" of '85 plainly expressed the opinion that the singing of a *selection* from the Psalter was, sometimes at least, expedient. The compilers of the Prayer Book of '89 made no *direct* expression of opinion as to the expediency or inexpediency of singing the Psalter; and if, in their view, the singing of the Psalter was not of sufficient consequence to call for a direct expression of opinion as to its expediency, it surely cannot be an *essential* point of doctrine, discipline, or worship.

RUBRICUS.

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* The House of Bishops *originated* and proposed to the other House, alterations of the Title Page, &c., *Journal. p.* 91.

† The son of the Hon. Daniel Webster, in mentioning his father's late accident, says that "He saved his head at the expense of his hands and arms." If some writers were to use their hands *less*, might they not save their heads? Rubricius has been accused of *dodging*. Not so. He has only warded off a blow which was intended to be fatal.

For the Churchman.

Protestantism in Turkey.

REV. AND DEAR SIR:

I have deferred the second communication on this subject, which I promised in my last, until such time that I could give the matter the attention which its importance deserves I am now to speak of our own Mission in Turkey: and, first of all, it may be well to discover precisely where we stand, that we may learn our duty for the future.

The Mission in Turkey still exists, though the Church has, at present, no representative there. It has never been abandoned by the Church, and the acts which created it have never been rescinded. The first of these acts was that of the General Convention of 1844, when Turkey was declared, and made, a Mission-field for the Church, by a resolution which passed both houses. This was prior to, and the basis of, the appointment and consecration of a Missionary Bishop. In 1849, when the Bishop left the field, he left the Mission in actual operation, and it so continued till the end of that year, when the Foreign Committee, contrary to his recommendation, suspended it. That act of the Committee has not been ratified by the Church. In the General Convention of the following year, not only was not the proceeding of the Convention of '44 repealed, but the Board of Missions instructed the Foreign Committee to take measures for the resumption of operations in Turkey, as in a field still under their Missionary supervision. At the last annual meeting of the Board, a resolution was adopted, calling upon members of the Church to contribute for its support.

It becomes us, then, to inquire how the obvious design of the Church, and its Missionary agent, the Board, can best be carried into effect; and this is the question which I propose now to treat.

First of all, I must say that it is indispensably necessary, absolutely essential, that the immediate agents in carrying on the work, be themselves friends of the Mission. This is so obviously just, so indispensably requisite, that it demands no argument. And yet we have seen, through the greater part of the past life of the Missions in Turkey, its management instrusted to a body of men who were themselves unfavorable to its principles and policy. Through a considerable series of years, the Foreign Committee acted avowedly upon the idea that the Mission was not theirs, but the Board's, and that their only duty towards it was to transmit the funds appropriated to it. They gave it no counsel abroad, no defence and help at home. For a period of about eight years, they accepted and executed no proposition favorable to it. In all this, however, they may have acted consistently and honorably. The Board demanded their services year after year, although the Board knew perfectly well that they were not friendly to this particular Mission. The Foreign Committee practiced no disguise. They declared their sentiments as early as 1842; and if, thereafter, the Board chose to retain them in office, it was entirely fair for them to accept it. Thus grew up the anomaly of a Mission of the Church, opposed by the very agents to whom the Church had intrusted it for management, protection, and furtherance. That a Mission should exist and prosper, under such circumstances, to a degree which would satisfy the full expectations of its friends, is simply an impossibility. Every one acquainted with Foreign Missions, whether to Christians or to heathens, and who understands their dependence upon the home agency, and especially upon the Secretary and Executive Committee for their very sustenance, (even as the members of the body are dependent upon the heart,) will at once see the truth of my posistion. I need not argue it.

Now, the dilemma in our own Mission is precisely this: (it may as well be stated frankly and honestly at once:) The Foreign Committee themselves are opposed to it. It can never be carried on efficiently and heartily by them, under its former policy. But if that policy be changed, we are thus involved in the inconsistency of having commenced on one plan, and resumed on another. I have no doubt that the new project of the Church Missionary Society of England, (viz., of forming congregations of seceders from the Oriental Churches, and placing them under the spiritual care of the Anglican Bishop at Jerusalem, would be acceptable to the Foreign Committee. But it would commit us, as a Church, to a falsehood. We have given our promises, made our professions, to the Oriental Churches, distinctly and unequivocally. We are *pledged* not to engage in any work of schism.

What, then, is to be done? I hold it to be most manifest that a work of a true Church character, such as we have presented hitherto, cannot be carried on by the Foreign Committee. It must be in the hands of its friends. And here I fall in with the views of a pamphlet which I have received, (singularly enough) while writing these last lines. The writer belongs to a party in the Church with which I have little sympathy; but his opinions on this point I cordially adopt. He thinks that the work of Foreign Missions, as he would prosecute it, is embarrassed and hindered by the control of the *Board*—a body which he regards as not truly representing the *peculiar* friends of Foreign Missions in the Church, as not wholly symbolizing with the Foreign Committee. The head and front of their offending, in his eyes, is the support which they have uniformly given to this very Mission to Turkey, in the face of the opposition of the Foreign Committee. I take, freely and frankly, the converse of his propositions. I object to the Foreign Committee, that they have not carried on, do not carry on, and will not carry on, the work of the Church in Turkey, as it was intrusted to their hands by the Church, according to the policy stated in the Letter of Instructions of Presiding Bishop Griswold, or even in their own Instructions of 1840. If they have little confidence, as the writer affirms, in the Missionary Bishop to Turkey, he has as little, doubtless, in them. They respectively represent elements which cannot coalesce in such a work as this. Intrust it to its friends, and it may prosper. Continue it in the hands of the Foreign Committee, with its policy unchanged, and it will fail. If there were any doubts of their views upon the subject, they might be terminated by a perusal of the article on "Missionary Efforts among Oriental Christians," which the Foreign Secretary has inserted in the May number of the Spirit of Missions. The object of that article is to defend, or excuse, the *revolutionary* system among the Eastern Churches, and its sentiments, I have abundant reason to know, accord exactly with those of the Foreign Committee. But they are not the sentiments of the Church. Our every proceeding, both in the General Convention and in the Board, has been contrary to them; and the men who hold them cannot fairly represent either, in such a work as that which we have undertaken in Turkey.

What, then, the question returns, is to be done? I say with the writer of the "Voice of Experience," (the pamphlet alluded to,) let the works be separated, and each be put into the hands of its friends. It is the best course, even for peace. It is the only course by which the Mission to Turkey can be prosecuted. The others (that to China in particular) may be well enough sustained under the present system, though the writer of the pamphlet thinks differently. He is of opinion that the character of *the board* is an obstacle, though the board have always been friendly to the China mission, even as it is now conducted, and have left the Foreign Committee free scope in the management of it. But their support of the Constantinople mission is a blemish in their character which the writer can neither forget nor forgive. It is not enough for him that the missions which he loves are in the hands of their friends, the Foreign Committee. So long as the Oriential Mission gains a lingering portion of the regard of the board, the board is unsound and unsafe.

But, in truth, it is we alone, who represent Conservative Church principles, who have a right to complain. *Our* work is frustrated by the opposition of the Foreign Committee.—It is of little avail that the board are unfavourable while the Foreign Committee are set against it; for the management, the constant direction, the labor, are in the hands of the latter, and the board meet but once a-year, hastily to revise, and, almost of course, to accept and approve the doings of the Committee. The support of the board, rendered to the Constantinople Mission by a friendly vote once a-year, and that often effected after a hard and unpleasant struggle, could accomplish for the work little more than to keep it in existence. It has been practically nullified by the incessant opposition, or, at the best, neglect, of the committee, during the remaining 363 days in the year.—And so it must ever be, if our arrangement remains as now. I say, then, without hesitation, though I have long doubted and deliberated and endeavored to avoid this issue, (merely that our missionary organization, which is quite perfect in theory might be left intact,) I say that there is no other way, if the Oriental Mission is to be continued, than that it be put into the hands of its friends, who are abundantly able, and I believe, willing to sustain it. They form the majority of sound Churchmen, as the past has fully shown, both in the general convention and in the board of missions—both bodies representing the entire church.

The only question that remains is, How is the change to be effected? "The Voice of Experience" does not settle that, by any definite proposition. He would seem to wish to retain the present organization, giving the Domestic work to the 'Tractarians,' as he is pleased to call them, and the foreign work to the 'Evangelicals,' as he is pleased to call *them*, and allowing the former to continue the Constantinople mission, if they wish it, through a voluntary society of their own, and the latter to work in the West, on their own account, by the same voluntary machinery. But I suppose that this liberty is already in the hands of both 'parties,' or 'schools,' as he designates them, and needs no vote of the board of missions or of the general convention, excepting to give superior sanction to the principle—which, I apprehend, it would not obtain from either body. Perhaps the writer, (or the "several clergymen" in whose behalf he appears,) would prefer an entire dissolution of our present machinery. If so, his statement of the 'Remedy' is not propounded with sufficient distinctness, and he does not, especially, make known the proposed *mode* of transfer of our present operations, the domestic to a voluntary society of one party, and the foreign to a voluntary society of the other party. Like most reformers, he appears more apt at pulling down than at building up. I imagine, the *modus operandi* of the change would prove a serious difficulty. At least, I do not see *my* way through it. I would propose another method—which is, that everything in our Missionary organization remain as it is, but that the Mission to Turkey be put upon its right basis by being intrusted to a *third* Committee, to be called the 'Committee on Missions to Foreign Churches,' (or by some other appropriate title,) and that they have charge of all such missions, and, in particular, of the mission to Turkey, which is the only one at present that needs specially to be provided for. The way, however, would thus be opened for the extension of our relations in the East, and to still other Foreign churches, especially to those of Europe, after the manner proposed by the new organization in England; only, unlike that, with the sanction of the church. I know not why this Committee might not be made an agent of our Church in restoring Catholic relations with other communions abroad, and thus delivering us from our present state of isolation and disadvantage.

The Mission to Turkey, it may be proper here to say, has never been, even *practically*, discontinued. It is alive and active at the present moment. The late Missionary Bishop to Turkey has not only kept up a correspondence with the East, but has enabled some of those who were formerly at work for us, to continue their labors, by advancing to them funds, provided by private charity. This has not been done, indeed, in the name of the Church, but as private benefactions to private individuals. The sum of $500, or thereabouts, has thus been expended. Upon this we may hang the continuance of the mission, if we so will, by giving this work the sanction of the board, and prosecuting it without interruption in the way proposed. An Oriental Christian, educated in this country by the aid of Churchmen, is about to return home, to devote to the welfare of his fellow-countrymen the acquisitions which he has gained here. The Mission in Mesopotamia has, indeed, been neglected; but this has been only on account of a want of funds; and the same laborer who so faithfully worked for us in that region in former days, and who was trained in the mission house in Constantinople, is still in the field, and ready, it is believed, to rejoin us, when called for. The Mission to Turkey is not, therefore, as the "Voice of Experience" describes it, "dead, twice dead, and plucked up by the roots." His self-congratulation on this point is premature. It would rise, I doubt not, if it were dead, like the bird of Oriential fable, from its ashes, and exhibit in the future no fictitious life, but an existence of new hope and energy. Too much has been done for Turkey that it should be now abandoned: and although the estimate of $70,000, alleged by the "Voice" to have been expended upon it, is more than double my own calculation in the same premises; and whatever has been expended has come from its friends and from *unspecified* contributions to the Treasury, of which it was entitled to its fair share, which, I claim, it never received; yet, that there has been too much bestowed upon it, both of money and of labor, (to say nothing of what is most important—prayers,)—too much to allow of its discontinuance now, I verily believe; and I trust the Church will confirm me in my opinion. The very stone, (its cost,) which the "Voice," in common with all its enemies, is so ready to throw at it, should be made, in my estimation, one of the corner-stones of its new foundation.

ORIENS.

For the Churchman.

St. Matthew's Hall.

MR. EDITOR:

As this is the period in which many parents and guardians are about selecting schools for their sons and wards, permit me, through the Churchman, briefly to call their attention to St. Matthew's Hall, Port Colden, Warren Co., N. Jersey, under the rectorship of the Rev. P. L. Jaques, as an excellent Church school, every way worthy of their liberal patronage. The Rector has had many years experience in teaching, and is highly esteemed by all who know him. The situation is pleasant, retired and healthful. The buildings are large and airy. The number of pupils is limited; and the discipline is mild and efficient, and combines more of the parental character than is generally found in our schools.—The course of instruction is thorough; and great care is bestowed by the Rector and his assistants in guarding his pupils from danger and evil. I have great confidence in recommending St. Matthew's Hall to the consideration of parents and guardians, both as a Christian school and a Christian home, where both religion and the Church are not only daily taught, but daily exemplified to the young, in a manner well calculated to make lasting impressions on their youthful minds.

AMICUS

THE CHURCHMAN.

NEW YORK, MAY 15, 1852.

The Publishing Office of the CHURCHMAN, is removed from No. 12 John Street, to No. 9 Spruce Street, up stairs.

The Editor's residence is changed from No. 1 London Terrace, 23rd Street, to No. 39 West Twenty-second Street.

The Editor will be absent from his post for some two or three weeks to come, and asks the indulgence of his readers and correspondents for that period. The paper, however, will be left in very competent hands, and probably be more agreeable and edifying than usual.

The Dark Days of the Church.

That we have fallen on evil times for the Church in this land and its true interests, is universally remarked, and not without justice. The bright beams of sunshine which in days past brightened her onward course, and animated and enlivened the zeal and activity of her children, have been eclipsed, and dark thunder-clouds in the distance forebode still further disaster. Deep schemes and machinations would seem to be on foot for the elevation of a factious minority to power and rule, and those conversant with the treachery and cruelty of the Puritan brood during the great Rebellion of 1640, in England, can be at no loss to trace the resemblance. Happily, while the deeds and motives of the leaders in the enterprise would seem to be the same, the prospect of success is less obvious. Political and religious feelings were strongly blended in 1640, and the cry for liberty, raised in defence of the rights of the people encroached on by the crown, led to a cry for liberty in religion also, and caused the temporary downfal of the Throne and the Altar. With us, fortunately, the connection of civil and ecclesiastical affairs does not subsist, and much excitement and heat are consequently avoided. That the results of such a union would be very disastrous cannot but be obvious. Questions of church doctrine and discipline are oftentimes perplexing and exciting enough without the introduction of foreign elements. The natural man of himself resists the teachings of Christ and His Apostles, even when no earthly interests are involved, but the zeal and earnestness of the individual are greatly increased when he sees, or thinks he sees, that his social rights or civil privileges are invaded.

In this freedom of the church from political intervention we feel encouragement. We rely more confidently on the guidance and protection of her great Head, and her deliverance by Him from all danger through the snares of the wicked. Often has this been made manifest—amid Pagan persecutions, amid the Arian and other foul heresies by which the church was long infested—amid Mohammedan triumphs and conquests, and amid the unhappy disputes which distracted East and West.

How wonderfully was His power and wisdom illustrated in the Reformation of our parent Church, and in the establishment of our own in its present form of doctrine, discipline, and worship! Often, too, in our own history, we may see evidences of His gracious hand, and the blessed influence of His Holy Spirit in soothing angry passions and preventing the growth of great dangers. Why, then, should we despair in this day of visitation? The trials and calamities of life should call forth patient endurance. The malice and wickedness, the hatred and uncharitableness, the strifes and envyings which time daily brings forth, should make our reliance on the arm of Christ more ample; and our inability to discern the end of these things should cause us to trust more implicitly to the far-seeing eye of Him to whom all his works are known from the beginning of the world. The despairing tone which some adopt, as if the beginning were the same as the end; the attempt as the completion; the charge as the conviction; and the summons as the sentence; is not the manly nor rational way of meeting Puritan machinations, or the schemes of deep-rooted malignity. The plans devised to meet them should be wisely considered, deliberately adopted, numerously supported, and firmly adhered to. The sympathy of the members of the Church should be active, zealous, effectual, not merely a lip service, unmeaning words, unfelt expressions of devotion and attachment to the institutions of the Church. The difficulty is greater because we have to maintain that system of faith and practice which has ever been opposed and resisted. The ungodly and ignorant, of which two classes a very large portion of the human race is composed, are hostile to the great doctrines and holy discipline of Christ's Holy Church, and gladly join with any who will share in their feeling of enmity and wrath. Those who have warped their judgments and dwarfed their moral sense by a dishonest, perverted interpretation of the plain language of the Church's formularies, will be ready to aid in their hostile attacks, and subvert those whose honesty and sincerity are in so striking a contrast to their deceptive course of dealing. Let us consider, too, the blighting influence of the narrow and exclusive system which they hold—the setting up of some modern doctrinal innovations as the very essence of Divine Truth, and they perhaps are deserving of our pity and compassion, even more than our indignation and severity. Their oppressive acts and violations of justice and honor may charitably be looked upon as those of quasi-monomaniacs—and need to be restrained with the same firmness, steadiness, and kindness, that we do those unfortunate members of the human race. How the inconveniences they cause are to be remedied must be the theme of future investigation.

We are indebted to the Banner of the Cross for the accompanying extract, as we have not received the "Church Herald," from which it is taken. Judging from this specimen, we think it will prove a valuable coadjutor in the diffusion of sound Church principles. We presume this may be regarded as a "Voice from the South;" and it accords well with the indignant voices heard across the Atlantic. We look forward with much interest to the Annual Convention of the Diocese of New Jersey, to meet on the 26th inst., and trust that the present state of things will be scanned attentively, and effectually provided for.

"We deeply regret that it has been thought necessary by a few individuals again to disturb the peace of the Church, by an attempt to revive charges, which we had supposed were consigned to oblivion by the unanimous action of the Convention of 1849, and by the unshaken confidence which the Diocese, both before and since, had and has in her Bishop. But if a further investigation were determined on and were deemed proper, (of which we do not pretend to judge,) we 'sorrow most of all,' for, to say the least of it, the extremely questionable manner in which it was begun. God forbid that we should ascribe to Bishops Meade, McIlvaine and Burgess, improper motives for their act. We cannot, for a moment, entertain the uncharitable supposition, that three eminent Bishops of the Church, brethren in the Episcopate with Bishop Doane—men who, in the holy and solemn act of consecration, promised before God and the Church, to maintain and set forward as much as in them lay, quietness, love and peace among all men, and that they would show themselves in all good works an example unto others, that the adversary may be ashamed, having nothing to say against them, we cannot, we say, for a moment suppose, that they would prostitute their high and holy office to the mere gratification of personal feelings, and that they would desire to injure unjustly their brother, and through him, if innocently accused, stab the peace of the Church, unless they believed they were in the strict path of Christian propriety, and that a duty, paramount to all earthly considerations, compelled them to pursue the course they did. We, therefore, in charity, must say that however erroneous or uncanonical their procedure has been—however unregarded or hasty the language of their communication may be, we cannot, in the absence of clear undoubted proof, charge them with unchristian motives for their conduct. Yet, although we acquit them of wrong intentions, we think, however, their mode of procedure was an unfortunate one. We believe their official communication, for in such light alone we can view it, was not well considered. We find in it language, which, although not so intended, certainly reflected severely on the Diocese of New Jersey. Its tone, style, and requirements, are objectionable. It contains, as construed by the Bishop and Convention of New Jersey, a direct threat, that if he, the Bishop, did not call a convention particularly to investigate the charges against him—and, if that investigation was not had in a satisfactory manner, a presentment by them was the alternative. Now, although their letter would justify the above conclusion, yet we do not believe they intended to present Bishop Doane, without a preliminary investigation by themselves. Still, the date of the letter—the delivery long afterwards—the unsigned note in the handwriting of Bishop Meade, accompanying the communication, containing only these words, "Bishop Doane is requested to communicate his determination to Bishop Meade." These and other circumstances, it seems to us, justified the conclusion that a presentment in fact was determined on by the three Bishops, unless a convention was called by Bishop Doane, and the action of that convention was satisfactory to them. We do not wish to be understood as saying that this was their determination—we presume it was not, without a further investigation. We only say, that it is the natural impression which their letter and the attending circumstances were calculated to make.

Whilst, therefore, in all charity, we acquit our Right Rev. Fathers of all impropriety of motive, we cannot shut our eyes to the fact, that they unwisely wandered from the strict line of Christian duty, which might have been pursued. We think, and we say it in all humility, that we can see a plain and open way marked out, which, if it had been followed by them, would have led to kindlier feelings and results. If, instead of the above communication, a fraternal letter, written in a kind and Christian spirit, had been sent to Bishop Doane communicating the charges made against him by the four laymen—requesting, not demanding, from him such explanation and refutation, as was within his power, accompanied by such proof as he could furnish;—if, at the same time, with an eye single to the welfare of the Church, justice to Bishop Doane, and the discharge of their own duty, they had endeavored to obtain correct information from every source, no reasonable objection could have been raised. Party feeling, party prejudice, those monsters in a Christian Church, would then have had no foundation to stand on. The peace of the Church, though threatened, would not have been broken. If, after such investigation, their views accorded with the unanimous opinion of the Convention of 1849, that the Bishop's integrity was untouched—that further proceedings were unnecessary—all, but the low, the malignant, and envious, would have rejoiced and been satisfied. If, on the other hand, notwithstanding the opinion of the New Jersey Convention, they deemed a further investigation necessary, then the manifest justice and Christian propriety of their proceedings, *accompanied*, as it ought to be, in such case, with their own heartfelt sorrow, would have reconciled the most devoted personal friends of Bishop Doane, to their course, however erroneous they might have deemed it. There would then have been no heart-burnings, no bitter feelings, and there would not then have been in the walls of the Church, the cry, 'I am of Paul—I of Cephas—and I of Apollos.' No, no—in characters of burning light, then would have been written on the sorrowful hearts of every churchman, 'Let justice be done, though the Heavens should fall.'

"If this course had been pursued, from our knowledge of the character of these Rt. Rev. Divines, they would have felt the awful responsibility devolved upon them. They would have felt that it was no light matter to disturb the peace of God's Church, where charges involving the purity and integrity of a Christian Bishop were in issue, unless the proof was most clear and decided. They would have examined each charge with care, as judges. With prayerful solicitude, they would have asked aid and assistance from on high, and their minds, we doubt not, would have been brought to a conclusion, satisfactory to themselves and the Church. And that conclusion, we believe from facts known to us, and from the action of the late Convention of New Jersey, would have been, that however thoughtless—however imprudent—over-confiding, sanguine, zealous in God's cause to a degree that did not permit him to see obstacles, yet that Bishop Doane was firm in his integrity, wholly innocent of *intentional* wrong, or of intentional fraud or misrepresentation. And we think we may confidently state, that if they now, after the action of the late Convention of New Jersey, should still deem it their duty to make such investigation, which we suppose they will not, they will be obliged to come to such conclusion. And why do we think so? Because we believe Bishop Meade, Bishop McIlvaine, and Bishop Burgess, to be pious Christians—because we believe, however they may err in form and manner of proceeding, they are men of integrity. Because we believe they know and feel their awful responsibility before GOD; and knowing these things, we think them incapable of disregarding evidence of a highly, though not absolutely conclusive character. They would have before them, so far as integrity of purpose and motive is concerned, Bishop Doane's hitherto unsullied character for zeal and devotion in GOD's cause, for Christian integrity, for love of the Church. They would have before them the action of the Convention of New Jersey, of 1849. They would know that the truth or untruth of the charges, is almost a part of the ecclesiastical history of New Jersey, and must be well known to her well-informed Churchmen. They would have in proof before them the fact, that another Convention had been held in New Jersey, in 1850, after ample time to collect evidence and present it had elapsed, and yet that no step had been taken in relation to this matter. They would have known, with but few individual exceptions, the unbounded and unlimited confidence which the Churchmen of New Jersey had, and still have, in the unsullied purity and integrity of their Bishop. They would have seen that another year had almost expired, before an investigation was demanded, when four laymen, however good their motives, thought proper to revive the dying and almost forgotten charges. But above all, they would have before them the judgment of the late Convention, composed of many of New Jersey's ablest and purest men—men living in the midst of the community where the transactions occurred—men who were obliged, from the evidence within their reach, to know all about them —men who were intimately acquainted with Bishop Doane, and with all his transaction in regard to Burlington College. They would have seen the solemn and impressive manner in which this Convention resolved, "That in view of the unanimous action of the Convention of this diocese, in 1849, and of *all that has since occurred*, in reference to the subject matter of the alleged charges against our Bishop, this Convention has entire confidence in the uprightness of character and purity of intention which have actuated him during his Episcopate." They would have seen also, in the language of the third resolution of this Convention, that the Bishop, as avowed by him in his address, had always been ready and willing to meet the charges when duly made and presented. These facts, with the voluntary testimony of Mr. Stubbs, and of others,* would, as we believe, have forced them to the above conclusion. To overcome all this, they would, no doubt, require the most clear and positive testimony, testimony in fact, which would in its tendency, fix corruption not only on the Bishop, but on the late Convention of N. Jersey--testimony which we hesitate not to say, we believe never can be truthfully produced. We then confidently believe that before our three Rt. Rev. Fathers, in the face of such an overwhelming cloud of witnesses, would 'rend our Zion ;, before they would take a step, the failure of which, under such circumstances, would forever, be their motives what they may, brand them with a spirit of persecution and enmity (which we believe they do not possess), which would lessen their influence, cause them to stand in the attitude of persecutors, and persecutors of a man for supposed delinquencies, involving turpitude of heart and conduct utterly inconsistent with his whole life, and this, too, in the face of the solemn decision of his own diocese; we say that, before they will make a presentment for trial, under such circumstances, they must be possessed of evidence now unknown, and so direct, conclusive, and overwhelming in its character, that their own consciences and the whole American Church, will at at once say 'they could not act otherwise.' And we can now, in conclusion, only earnestly pray that God will enlighten and direct all concerned--that brotherly feeling and Christian kindness may be restored--that our beloved Church may not be rent and torn by her own children--that we may all be enabled 'to cast away the works of darkness and put on the armor of light'--that the Holy Spirit may 'pour into all our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead.' And that God may be pleased to 'cleanse and defend his Church, and because it cannot continue in safety without His succor, that He may preserve it evermore by His help and goodness through Jssus Christ our Lord. Amen.'"

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* A Presbyter of this Diocese will be able to disprove the allegation that the Bishop had fraudulently represented Mr. Binney as having promised to subscribe $1000 for the building of Burlington Church. Whether Mr. Binney had promised or not, Bishop Doane clearly understood he did. He met the Bishop coming out of Mr. Binney's house, and the Bishop then informed him of the fact, that Mr. B. had just promised to subscribe $1000, &c.—*Ed. Banner.*

We cordially give an insertion to the following correspondence as a pleasing evidence of the kindly feeling that should always exist between pastor and people. We wish that the evidences of it were more frequent. The article is taken from the N. Y. Courier and Enquirer.

Testimonial to Bishop Whitehouse.—As will be seen by the following correspondence, a number of the members of St. Thomas' Church in this city, have presented to their late pastor Rt. Rev. the Bishop (Whitehouse) assistant of Illinois, a Service of Plate as a testimonial of the love and respect they entertain towards him, and as a souvenir of the many pleasant associations connected with his late ministry over the Parish. The service is a very handsome present, consisting of seven pieces, viz: a Silver Soup Tureen, four dishes, a Sauce Tureen, Sauce boat, &c., &c., of a chaste, elegant and classic design. One hundred and twenty persons contributed and signed the letter accompanying the plate. Among the subscribers we see the names of Francis Leland; Thos. J. Leslie; P. Louis Foulke; B. F. Dawson; John W. Underhill; Geo. C. Collins; John W. Francis, MD.; Alexander Clinton, MD.; Mark Spencer; Thos. McMullen; Lyman Denison; Christian Zabrisky; Archibald Russell; Oswald Cammann; Chas. H. Clayton; John Tappin; David Hadden; Evert A. Duyckinck; Jno. C. Zimmerman; Edward Hincken; Fanny Tucker; Thos. F. Cornell.

The following is the correspondence alluded to:

New York, May, 1852.

To the Right Reverend Henry J. Whitehouse, D.D., late Rector of St. Thomas' Church, in the City of New York.

Right Reverend and Dear Sir:

The period of your departure for the field of your future labors having arrived, it has occurred to us that no more convenient opportunity than the present can offer for giving expression to emotions suggested by the severence of a tie so solemn and so sacred as that which hitherto united us in the relations of the Pastor and People.

Your position as Rector of St. Thomas' Church, in the city of New York. has afforded us, your parishoners, many most satisfactory opportunities for becoming acquainted with your character, and we are therefore fully competent as witnesses to state that you are entitled to, and have won, our sincere esteem and affection for the faithful, zealous, and successful manner in which you have, both by precept and example, taught and illustrated the great truths of the Gospel, of which you are a minister.

In the days, too, of your ministry amongst us, when the Protestant character of our Church has been sorely assailed by foes from within, and the apostacy of many of her ministers has made her laity jealous to remark, and prompt to resent the slightest attack on the doctrines of the Reformation, your testimony has been unwavering against those "novelties which disturb our peace," and we cannot but rejoice that the teachings which have hitherto been confined to the limits of a single parish, are hereafter to go forth with an authority which will be felt in the most remote places of your diocese.

We request your acceptance of the accompanying Dinner Service of Plate as a memorial of the affectionate esteem of those who knew you as a Parish Clergyman, and as an evidence thereof to the members of your diocese, whose privilege it hereafter shall be to partake of the hospitality which adorns your high and exalted office.

With our heartfelt prayers that our Divine Master will continue to you and yours his gracious care and protection,

We remain, Right Reverend and Dear Sir,
Yours in the bonds of a common faith,

BISHOP WHITEHOUSE'S REPLY.

Beloved Brethren and Friends:

I have received by the hands of your respected Committee, the valuable Service of Plate—the generous Testimonial of regard with which you have honored me. I have received with it the still more precious assurance of your approval of my ministry, and of your affectionate confidence.

My heart is full of gratitude to God, and to you. I have no words in any degree to express it.

In the eight years of my Pastoral charge, it has been my honest intention to do my duty faithfully; meeting the labor with diligence and the trials with patience: in the progress of it, I confess, I have been often upheld by this consciousness. But now looking back on the fearful responsibilities of those years, the depressing sense of deficiency, unworthiness and neglect is the controlling emotion.

It is consolation, then, indeed, to have so many of those to whom I have ministered—among whom I recognize the intellect and piety of the congregation—witness (even while my conscience refuses the testimony) "to the faithful, zealous and successful manner in which you have, both precept and example, taught and illustrated the great truths of the Gospel."

For the past, then, Beloved Friends, your memorial is consolation. In my wider field of trust and labor, it will be to me often a support in difficulty, and incentive to duty. In long years to come, I trust it will carry down to my children—in the struggles perhaps of the same ministry, or in an other form of the battle of life—an earnest, that the honest attempt to do right and be faithful to truth, however imperfectly attained, will not fail of encouragement from the Kind and Good.

With deep and grateful affection, I pray for you and yours, the riches of God's grace,

And am your obliged and faithful friend,
Henry J. Whitehouse.

New York, May 5, 1852.

Foreign Intelligence.

The *Europa* arrived at this port on Friday last with four days later intelligence.

The *Moniteur*, the French official paper, asserts, with show of great indignation, that the President has no idea of proclaiming himself Emperor on the 10th May. This may or may not be true. Russia and Prussia have replied to a note of Prince Schwartzenberg rather favoring the measure, that they would not interfere, in case he should be *elected* Emperor, but that they would not consent to his putting in an hereditary claim to that dignity.

Salomons, the Jew who claimed his seat in the House of Commons under a mutilation of the oaths, after argument in the Court of Exchequer, has had the cause decided against him by three judges to one. In consequence, he will have to pay three penalties of 500l. each and a goodly bill of costs.

In apt connection with the above we find a member of the House of Commons named Horsman moving for an inquiry into the appointment of Mr. Bennett to the vicarage of Frome. He gave a highly colored statement of the facts in the case, especially Mr. B.'s attending the R.C. Church at Kissingen, and abused divers bishops and other clergy without stint. The Chancellor of the Exchequer (D'Israeli) admitted the importance of the question, but deemed such discussions very unsuitable in that House, as not being a proper tribunal to try the case, and moved the previous question. (In English practice this is, Shall the question be now put?) Sir H. Inglis agreed with the Chancellor, as to the course to be pursued. Sir J. Pakington (Colonial Secretary) said in his opinion there ought to be an inquiry and a remedy, as he disapproved of Mr. B.'s conduct, if rightly reported. Lord John Russell contended that the House *having passed the Act of Uniformity* had a right to inquire into the conduct of clergymen, but he felt great difficulty in exercising that right. He was glad to hear it would be made a subject of ministerial inquiry. Mr. Drummond (the Irvingite *Apostle*) said the House was the proper tribunal for asserting the rights of the laity against the Priesthood. He did not care for the names of Papist or Protestant, but every congregation ought to have a voice in approving the pastor set over it. Mr. Gladstone said that from the partial knowledge of the case which he possessed, he believed the allegations of Horsman were much overstated, and pointed out one instance at Mr. H.'s request. He agreed to the proposition that the government should, in a friendly way, make inquiry into the conduct of the Bp. of Bath and Wells in admitting Mr. Bennett, and whether he had proceeded in accordance with the letter and spirit of the law. Mr. Walpole (Home Secretary) supported the motion of Mr. D'Israeli. He thought an address in conformity with the original motion would be unobjectionable. Mr. Horsman blustered considerably in his reply, said the clergy received their livings and pay under an act of Parliament, and that, therefore, Parliament had a right to inquire how they performed their duty; he insisted on the correctness of his statements--compared the Bishop of Bath and Wells to Laud (a high compliment, in our view), and persisted in his motion.—After some brief explanations by Messrs. Gladstone and D'Israeli, the house divided—

For putting the motion, - - - 80
Against it, - - - - - - - - 100

—So Horsman took nothing for his pains.

In the course of this debate we have the usual ignorant declamation of certain members about the omnipotence of Parliament, and the power of the Queen to decide all questions as "Defender of the Faith!" The opinions of the Socinian Fox or the Quaker Bright on a question of Church doctrine or discipline would no doubt be very edifying. They pay the clergy, and therefore have a right to inquire what they teach. This is an additional ground for admitting Sheriff Salomons, and probably the introduction of a Mahometan or Confucian would be a yet greater improvement.

Some discussion arose on the Maynooth grant in the House of Lords, on the 22d April. Lord Clanricarde inquired whether the government meant to interfere with it. Lord Derby answered, certainly not at present, though he thought it had not answered its intention. Lords Grey and Lansdowne defended the grant; the former said the Church of Ireland derived most of its wealth from Roman Catholic endowments, and that the endowment of Maynooth was only a small return. The Bishop of Cashel protested against this statement, as the Reformation in Ireland was effected by the Bishops themselves. The conversation finally dropped.

Society for the Propagation of the Gospel.—The total receipts of this society, from all sources, general and special, during the year 1851, amount to £147,476. On Friday, April 16, the monthly meeting of the society was held at 79, Pall-mall, when it was stated that the Jubilee Fund has now reached the amount of £43,000, and the following sums were granted from that fund:—

1. For the extension of the episcopate, £15,000, of which £3,000 are to be applied towards the endowment of a bishopric in the island of Mauritius; £5,000 towards a new see in the eastern part of the present diocese of Cape Town; and £5,000 towards the endowment of a bishopric, which shall include the island of Borneo. A conditional grant was also made towards the endowment of the bishopric of Sierra Leone, the fund for which is now nearly if not quite completed.

2. For the education of missionary candidates, the amount of £8,500 was granted in the following sums, viz., £2,500 for the foundation of four Oriental scholarships at St. Augustin's Missionary College, Canterbury, and £1,000 each to six colonial colleges, viz., St. John's and Poirirura, in New Zealand; Trinity College, Toronto; Bishop's College, Lennoxville, in Canada; Woodlands, at the Cape of Good Hope; and St. Thomas's College, Ceylon.

3. The sum of £2,000 was directed to be applied to the spiritual aid of emigrants.

The sum of £1,000 was granted in aid of the projected mission to West Africa from the West Indies. A large sum was also set apart for missionary purposes in the East Indies.

The announcement of the above appropriation of the Jubilee Fund was received with much satisfaction by a large body of clergy and laity who were present at the meeting; and there appeared to be an unanimous feeling that fresh efforts should be made before the expiration of the jubilee year on June 15, to raise the amount of the jubilee fund to £50,000. It is expected that some bishops of our sister Church in the United States will be delegated to take part in the closing services of the jubilee year.

The Bishop of Cape Town, who was present at the meeting, made some deeply interesting statements respecting the present condition of his vast diocese, and his plans for the conversion of the heathens who are included within its bounds.—*Evening Journal.*

The Rugby Converts.—Some further correspondence has been published between the Rector of Rugby and Mr. H. W. Wilberforce, which ended in the rejection on the part of the former of the magisterial investigation proposed by the latter: the proposal having been rendered unsatisfactory by the refusal of Mr. Wilberforce to give any clue to the residence of the converts in Rugby, and their competency to form an intelligent opinion on the subject of the controversy between the Churches of England and of Rome. The Rev. T. Page, the incumbent of St. Matthew's, Rugby, has since published the following result of an investigation set on foot by the Recor and himself: In the parish church district 14 adults have been discovered who have avowedly joined the Romish communion. In St. Matthew's district, where the aggression was most actively carried on, six families have been received into the Papal Church, consisting of 35 persons of all ages. Amongst the number are several children of tender age; two babies born since their parents became Romanists; and three children sent to the Romish school by their parents, though nominally Protestants, and baptized with their sanction at the solicitation of some members of "the mission." Of the whole number scarcely one is in the slightest degree acquainted with the controversy, or able to understand it. In some cases conversion has been occasioned by mere personal pique, in consequence of being refused parochial gifts. In others it has been followed from being hired to sing at the Chapel. Two of the converts had previously been married to Roman Catholics.—*John Bull.*

University Commissions.—We learn that the Commissioners appointed by the late Government to inquire into the condition of the Universities of Oxford and Cambridge, are about shortly to publish their reports. In a former article we showed that Lord John Russell's Parliamentary announcement of his intention to issue these commissions was merely a political move—to be classed with his promise of a new Reform Bill at twelve months' date. The first intimation of the late Premier's design to the authorities of the Universities themselves, is to be found in his letter of May 8, 1850, addressed to the Duke of Wellington, as Chancellor of Oxford. In that document, Lord John is pleased to speak in highly laudatory terms of "the large reforms adopted both at Oxford and Cambridge"—adding that "these improvements, so wisely conceived, reflect the highest credit on those learned bodies;" and he acquaints his Grace that "the object of the proposed commission is not to interfere with these changes, but to facilitate their progress; not to reverse the decisions of the University by an authority *ab extra*, but to bring the aid of the Crown, and, if necessary, of Parliament, to assist in their completion."

The method by which Lord John proposes to carry his benevolent intentions into effect is, as he represents it, twofold. "This can be done," he says, "in two ways: First, by ascertaining and recording, for the information of the Queen and the two Houses of Parliament, the new regulations which have been promulgated, and the mode in which those regulations are expected to take effect. Secondly, by obtaining a knowledge of the obstacles, which are interposed by the wills of founders, the retention of customs, and the decisions of competent authority, to the full development of that large and improved system of study which the Universities have sought to establish." In order to acquaint his Grace with the nature of the obstacles to which he alludes, his lordship adverts to the limitation of Fellowships in some Colleges to the natives of particular localities, or to the descendants of certain persons; and to the inability of others to comply, under the existing laws, with the directions of the founders' wills. It appears from the sequel of Lord John's letter, that this last allusion is meant to have especial reference to the case of "religious services, prescribed by the founders, but now prohibited by law."

Thus, if we are to take Lord John Russell's own letter to the Chancellor of Oxford, as affording any clue to his meaning and intention in recommending the Crown to issue these Commissions, it is evident that, in his opinion, the limitations and directions to which he alludes are objectionable principally, if not exclusively, on account of the obstacles which they present to "the full development of that large and improved system of study which the Universities have sought to establish." If, therefore, it can be shown, as it undoubtedly can, that the limitations and directions in question have no tendency to obstruct the development of a system which, whatever may be its defects, at least enjoys the honor of Lord John Russell's approbation—if, in fact, there is no connection whatever between the successful operation of the new Examination Statutes and the abrogation of the "obstacles" of which Lord John complains—we shall be obliged to infer, either that he undertook to deal with a question of which he was profoundly ignorant, or that he had other motives for his interference, instead of, or besides, those which alone he has thought proper to make public. These conclusions, we may observe, are not opposed to each other; and it is quite possible that both of them may be true. For, on the one hand, it is clear that the issuing of the Commissions was likely to procure him favor in the eyes of his Radical friends; and, on the other, we can hardly be mistaken in attributing to the late Premier an ignorance which seems to be implied in the very terms of his own recommendation. For, as we have seen, he proposes, as one of the modes in which the contemplated aid of the Crown and of Parliament is to be extended to the University, "to ascertain and record * * * * the new regulations which have been promulgated." Whether this information might have been easily and satisfactorily obtained without employing the cumbrous and oppressive machinery of a Royal Commission, we do not now stop to inquire; but the acknowledged want of it implied an admission on Lord John Russell's part, that he was unacquainted with the nature of that "large and improved system of study" which he kindly proposed to free from the "obstacles" that hinder its working.

But is it the fact that any such obstacles exist? As regards Oxford--to which, for the present, we confine ourselves--the Report addressed on May 16, 1850, by the Board of Heads of Houses and Proctors to their Chancellor, the Duke of Wellington, distinctly proves that no obstruction to the full development of the academical system has ever arisen within that University. To quote the words of the admirable document in question:—"The recent regulations are only the latest of several successive measures of academic reform. The studies of this place have not continued, as would appear to be assumed in Lord John Russel's letter of the 8th instant, the same, or nearly the same, during the last three centuries; nor is it only of late that they have been altered or enlarged. Two centuries ago, in 1636, the University revised the whole body of its statutes, and the academic system of study was admirably arranged." * * * "In process of time, further changes and improvements became requisite, and the University has, for the last half century, since the year 1800, been continually engaged in a series of academic reforms, designed to adapt the system to altered circumstances, or to the advanced state of science in some departments of knowledge; and if these reforms, however well designed, have not always so completely answered the expectations of their authors, or if they have not always met the wishes of all the members of this Academic Legislature, still from no quarter whatsoever has any obstacle or obstruction been opposed to the full development of the system of the University, and it cannot justly be said that our reforms have ever failed to produce their full effect through the supineness, indifference, or incompetency of the public instructors of our youth--whether the Professors in the University or the tutors of colleges."

We shall return to this subject ere long; and we shall then show, by a brief review of the most recent "changes and improvements" which have been adopted by Convocation, that their success can in no way depend on the removal of the so-called obstacles which Lord John Russell, by his Commission, proposed to sweep away.—*Evening Journal.*

Church Extension in Birmingham.—The Hon. and Rev. G. M. Yorke, rural Dean of Birmingham, has just issued an earnest appeal to his fellow-churchmen in this town on behalf of the proposed movement in favor of Church Extension in this borough. The hon. and rev. gentleman points out the necessity of the case. "The actual accommodation," he says, "in all the churches within the borough, is believed to be sufficient for 30,000. This gives room, estimating the population for 1852 at 240,000, for but 1 in 8 of the whole number, or for about 2 persons in every 3 families, when, according to the most moderate calculation, there should be room for 2 persons in every family consisting of 5 on an average. The deficiency, therefore, in this instance, will be shown by stating there is accommodation for but 30 families out of every 100, or for less than one-third of the whole. If any should require us to take into account the Dissenting communities who profess to agree with us in fundamental doctrines, we shall then add 20,000 spaces, and these, taken together with the accommodation in the churches, will make room for 1 in every family, or, according to the proportion above stated, for 50 families out of every 100. But then it should be remarked that the system of the Dissenters, even of those esteemed more sound, is not parochial or territorial, but refers more especially to parties holding seats in their chapels, or who are members of their societies. There is, therefore, no systematic occupation of the ground in these cases. With respect to other parties, whose distinctive doctrines are repudiated alike by many of the Dissenters and ourselves, we can only regard their existence as a substantial and powerful motive for applying the antidote which is required to counteract their exertions. And it is to be remembered that the evil is not stationary. That every week lately has added nearly two hundred to our population; an increase which is not likely to be arrested for some time to come." These are the grounds on which the plea for additional Churches is founded. The mode in which this is to be effected is sketched in outline. It is proposed to establish a Permanent Church Building Society, which it is proposed shall be formed shortly after Easter. The bishop of the diocese will be the president. "Its fundamental rule is, that it shall, by its committee, undertake the building and endowing of Churches, as it can procure the necessary funds; but at the same time it is not precluded from giving grants in aid of Churches proposed to be built by other bodies or independent individuals, if its funds will allow, and provided its requirements are complied with by the applicants for aid. The management of the affairs of the society, the collection and distribution of its funds, and all other details of its operations, it is proposed to entrust to a committee, consisting of the following (in addition to the president and vice presidents), namely, the rectors and incumbents of Birmingham, the head and second masters of King Edward's School (being subscribers of the requisite amount), and twenty-four laymen, duly qualified, who shall be chosen annually by the body of subscribers at a general meeting. The powers," he continues, "of Sir Robert Peel's Act for endowing districts are in abeyance; there remains, therefore, but one clear and unobjectionable course for the churchmen of Birmingham, and that is to erect decent and commodious churches, of bold and simple ecclesiastical architecture, of durable materials, and the best construction, in such positions as may admit of a district of some 4,000 or 5,000 souls being attached to each of them." Mr. Yorke thus concludes:—"There have been 'divisions amongst us,' but these I humbly hope and pray may be so far laid aside and forgotten, as to permit us all to unite in the great and holy work before us; and sure I am that, uniting in humble dependence upon the blessing of our Divine Head, we shall not lightly resume the weapons of controversy now happily laid aside."—*Birmingham Journal.*

Diocesan Intelligence.

New York.—

*** In the notice of the visit of the Bishop of New Hampshire to St. Luke's Church, Rossville, in our last number, there was an accidental omission of the following clause: "The sermon was preached by the Rev. E. H. Canfield."

The Rev. Joseph H. Coit, and the Rev. Edward Moyses, Deacon, have been received into this diocese upon letters dimissory, the former from Pennsylvania, the latter from New Jersey. Mr. Moyses has become the Missionary at Fairfield, Herkimer County. Mr. Coit, we understand, resumes the charge of Trinity Church, Plattsburgh.

The following clergymen have received letters dimissory from this to other dioceses:

The Rev. John M. Garfield, and the Rev. Wm. Long, to Connecticut; the Rev. Dr. Bourns, and the Rev. Isaac G. Hubbard, to New Hampshire; the Rev. Robert B. Fairbairn, to Rhode Island; the Rev. Hannibal Goodwin, Deacon, to New Jersey; and the Rev. Edmund B. Tuttle, Deacon, to Western New York.

Notice has been received by the Ecclesiastical Authority of the resignation of the Rev. Robert B. Fairbairn, of the Rectorship of St. John's Church, Stillwater.

New York.—*Organization of a New Church.*—In compliance with notice, already duly given, the Churchmen of Canajoharie, Montgomery Co., met, at the Lutheran House of Worship, on the afternoon of Wednesday, May 5th. Evening Prayer was said by the Rev. I. L. Townsend, of Cherry Valley, after which the meeting proceeded to organize themselves into a Protestant Episcopal congregation, taking the name of *St. Polycarp's Church.*—Wardens and Vestrymen were duly elected; a day in Easter week chosen for the time of annual election, &c. In this organization the Churchmen of Canajoharie are joined by several brethren from Fort Plain.

Massachusetts. — *Ordination.* — The Rt. Rev. Bishop Eastburn held an ordination in St. Thomas' Church, on Saturday, the 17th ult., on which occasion Mr. Horatio Gray, a candidate for Holy Orders in this diocese, and a late member of the Theological Seminary, at Alexandria, was admitted to Deacons' Orders. Morning prayer was read by the Rector of the Church, the Rev. Theodore W. Snow; the sermon was preached by the Rev. John Wayland. D. D., Rector of St. James' Church, Roxbury.—*Christian Witness.*

Sunday School Mission.—Our attention has been lately called to the subject of Sunday Schools, by a reference to that attached to Christ Church, in this city; by the way, the oldest institution of this kind connected with our Church in Boston. The great difficulty in many parishes is, the want of material wherewith to build up a large and efficient Sunday School. Hence we find a number of young men in our Churches, volunteering aid to weak parishes in the formation of such institutions. This has been the case we understand with regard to the Seaman's Mission, in Ann Street, while we know of Churches, fully able to spare a staff of young men, to colonize or missionate in such a delightful and important work.

Christ Church has now, in the two departments of her Sunday School, nearly 140 children, with about 9 regular teachers, and its Rector has been acting as superintendent and teacher of the Bible class, in addition to three services in the Church throughout the past winter. The School moreover, at present, could without any great difficulty or extraordinary exertions, be increased to 250 children (surrounded as the parish is by the most densely populated portion of the city), could 20 to 25 teachers be procured for its effectual operation and success. Not less than double the number are now required as an effective staff to carry on the present School, while, in addition a faithful and competent superintendent is greatly desired to assist the Rector therein, and to relieve him in part of his onerous duties.—*Ibid.*

Connecticut. — *Episcopal Services.* — Monday, Apil 26th, Bishop Williams preached, and confirmed six persons, in St. Paul's, Brookfield, to whom he delivered an address.

Tuesday, 27th, he preached and confirmed one person, in St. John's, New Milford, in the morning: in the afternoon, he preached and confirmed two persons, in St Andrew's, New Preston.

Saturday, May 1, in Emmanuel Church, Weston, he preached, confirmed twelve persons, and delivered an address. On the same day he confirmed two sick persons; one for the parish in Westport, and the other for that in Milford.

Sunday (3d after Easter,) May 2d, A. M. He preached and confirmed fourteen persons, to whom he delivered an address, in St. Thomas' Church, New Haven. He also catechized the children.

P. M. He preached at St. Thomas' Church.

E. In Christ Church, East Haven, he preached and confirmed 19 persons, whom he afterwards addressed.—*Calendar.*

For the Churchman.

(COPY.)

Maryland.—*Resignation of Rev. J. J. Nicholson.*—Extract from the Record Book of St. Thomas's Parish, Baltimore County, Md.:

At an especial meeting of the Vestry, held at the Church on the 28th April, 1852, Present, Henry Stevenson, R. H. Owen, Thos. Cradbek, Edward D. Lyon, Thomas H. Gibson, Dr. I. T. Councilman, John H. Carroll, the following communication was received from the Rector:

Hannah More Academy,
April 26th, 1752.

To the Vestry of St. Thomas's Parish, Baltimore County.

Gentlemen—Allow me to tender to you my resignation of this (St. Thomas's) Parish, to take effect on the 1st day of May next.

Having, in the Providence of God, been called to a field of labor, promising greater usefulness, and better adapted to my needs, especially in the education of my boys, it only remains that I ask your good wishes for my success in the Gospel in the future—while I tender to you my thanks for whatever of kindness I may have experienced at any of your hands, with the fervent prayer that God's blessing through Christ, may rest upon you and your Parish.

The dissolution of the Pastoral tie must be always painful, especially to those who appreciate the sacredness of the relationship between Pastor and people. But we must bow to the will of God, and learn to acquiesce in His wise dispensations.

That you may be speedily supplied with a faithful Pastor is the fervent prayer of your friend and serv't in the Church and Gospel of Christ.

Jos. J. Nicholson.

Whereupon it was unanimously Resolved, That in the dissolution of the Pastoral charge of their greatly respected and beloved Rector, the Vestry desire to record their deep-felt regret at this severance, and tender to him their best wishes; and that the more ample field he is now about to enter upon, will be more congenial to his taste and suitable to the development of his zeal and ability in the Gospel Ministry; and lastly, offer their fervent prayers to the great Head of the Church, to bless for *time* and *eternity*, *him*, his *family*, and the *congregation* he is about to minister to.

Ordered to be put on the Record of the Parish, a copy sent to the Rev. Mr. Nicholson, and published in the *Church Times.*

R. H. Owen, Chairman.

Pennsylvania. — The following services have been performed by the Bishop of the Diocese during the month of April.

At Christ Church, Brownsville, preached and confirmed seven persons.

At St. Peter's, Uniontown, preached and confirmed nine.

At Mount Washington, St. Clair township, near Pittsburg, laid the corner-stone of Grace Church.

In Pittsburg, preached and confirmed five persons at St. Paul's, preached and confirmed six persons at St. Andrew's, and preached at Trinity Church.

In Philadelphia, at St. Peter's Church, preached, administered the Communion, and confirmed eight persons. At Christ Church, preached, and confirmed twenty-one.

At St. Mark's preached, administered the Communion, and confirmed ten persons. At Floating Church of the Redeemer, preached, and confirmed eleven persons.

At St. James-the-Less, Penn Township, preached, baptized an infant and an adult, confirmed eleven persons, and administered the Communion.

At St. Luke's, Philadelphia, preached, and confirmed eighteen persons.

At Emmanuel Church, Kensington, preached and confirmed fourteen.

At the Church of the Mediator, preached, administered the Communion, and confirmed thirteen.

At the Church of the Redemption, Fairmount, preached, and confirmed sixteen.

He also preached in St. Luke's Church, Philadelphia, and in the church of the Epiphany, admitted to Deacon's orders, Mr. Thomas A. Pinckney, who has been appointed Missionary to the Western coast of Africa.

During a recent visitation in the interior of the Diocese, he also held confirmation at Christ Church, Leacock, where four persons received that rite; at All Saints, Paradise, (six); at St. John's, York, (nine); at St. Paul's, Columbia, (four); at St. Mark's, Lewistown, (seven); at St. John's, Huntingdon, (three).—*Banner.*

Pennsylvania—*The Church Hospital.*—The arrangements for establishing a hospital in Philadelphia, under the care of members of our Episcopal communion, have very recently been blessed by a signal act of encouragement. An absence has been felt of the possession or immediate prospect of a piece of ground for suitable accommodation, or even of definite situation towards which the views of contibutors might be directed. The hope of certain success seemed to be deferred, and a pledge of early exercise for benevolence could not be given, so long as a limited fund was liable to be diminished by the necessity of purchasing land for the site of the hospital. Public spirit and liberality appeared to pause, while the immediate sphere of future action was unfixed and indefinite. These embarrassments have been most hapily overcome. A liberal and gratuitous offer has been made of a lot, or square of ground, between five and six acres in extent, for the desired object. It lies in the Northern Liberties, about two miles north of Vine street, and between the Second street and Front street roads. A more suitable place could not be desired. Other districts are already fairly supplied.

Individual benevolence has now taken the desired step towards a result so much wanted, and so rapidly increasing in its necessity. The amiable daughters of the late Mrs. Elizabeth Leamy, being the owners of a large tract of yet unimproved ground, have been led by their own kindness, and the promptings of a most Christian spirit, to devote the square which has been referred to, to this pious purpose. Such assurance of speedy success for the noble scheme, and such bright example of munificence, can scarcely fail to exercise an immediate and wholesome influence. An echo will surely be heard to the voice which has been uttered with the tone of angels. Gratitude towards the excellent donors will be manifested by vieing with them in efforts of congenial munificence. Let funds be contributed for the construction of an edifice not unworthy of the ground on which it shall stand.—Together they will continue for ages to commemorate the bounty which has conferred the gift, and to inspire increasing gratitude, for the blessings which will be bestowed by it.—*Banner.*

Virginia.—*Confirmations in Norfolk.*—On Easter Sunday, fifty-five persons were confirmed in Christ Church, and twenty-seven in St. Paul's, by Bishop Johns.—*S. Churchman.*

The Jubilee.—It gives us much pleasure to state that the Vestry of Trinity Church have very handsomely given the Rev. Dr. Wainwright leave of absence for three months, to attend the celebration on the 15th of June next, and also defray the expenses of the delegation. He sails in the Baltic this day (Saturday). We wish our reverend brother all health and prosperity on this auspicious occasion.

CLERICAL CHANGES.

The Rev. C. S. Putnam, to the Rectorship of St. John's Parish, Warehouse Point, Conn.

The Rev. J. S. Davenport has resigned the Rectorship of Christ Church, Oswego, W. N. Y. He is still resident at Oswego.

TO CORRESPONDENTS.

Δ in our next. We shall be happy to hear from him in continuation.

Married.

On Thursday, the 29th of April, in the Church of the Holy Trinity, Brooklyn Heights, by the Rev. Robert J. Walker, Rector of the Church of the Messiah, Mr. Henry Griffiths, to Miss Louisa Perkins, both formerly of the city of London.

Died.

At Yonkers, on Tuesday morning, the 11th inst, aged 29 years, Mary, widow of the late John Innes Kane, of Woodlawn, Westchester co., and youngest daughter of the late Leonard Kip, Esq., of New York.

Of Consumption, Miss Aurelia Maria Russell, daughter of John Russell, of Sanford, N. Y., at her sister's, Mrs Blore's, near Gilbertsville, on the 16th of February, in the communion of the Catholic Church, in the confidence of a reasonable, religious and holy hope.—She died as she had lived—"Precious in the sight of the Lord is the death of his saints."

Southern Church papers please copy.

Statement of Missionary Stations and Missionaries

APPOINTED FROM FIRST APRIL, 1852, TO FIRST APRIL, 1853, BY THE MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

COUNTIES.	STATIONS.	MISSIONARIES.
		Revds
Albany	Cohoes	Jas Adams
"	Rensseliaerville	R Washbon
Columbia	Kinderhook	F T Tiffany
"	Stockport	W O Lamson
Dutchess	Pleasant Valley and parts adjacent	S Davis
Essex	Minerva	G Huntington
Franklin	Malone	Jubal hodges
"	Hogansburgh and St. Regis Indians	E Williams
Greene	Athens and Coxsackie	N C Stoughton
"	Oakhill	L A Barrows
"	Prattsville, and Gilboa, Schoharie Co	D G Wright
"	Windham Ashland and Jewett	Thos S Judd
King's	All Saints, Brooklyn	Chas Seymour
"	Bedford, do.	Wm Long
"	Green Point, Williamsburgh	Thos Clark
"	St. John's, Do.	B F Taylor
"	St Paul's, Do.	H F Roberts
Orange	Church of the Holy Innocents	J B Gibson
Otsego	Cherry Valley, and Sharon Springs, Schoharie Co.	I L Townsend
"	Exeter	O W Thackara
"	Gilbertsville or Butternuts	J W M'Ilwaine
"	Otego and Laurens	John Hughes
Queen's	South Oyster Bay	D S Barr
Rockland	Piermont and parts adjacent	S G Hitchcock
St Lawrence	Canton	A Ogden
"	Morristown and Rossie	J Scoville
Sullivan	Monticello	E K Fowler
Suffolk	Islip and Patchogue	H M Davis
"	Sag Harbour	G C Foote
"	Setauket	F M Noll
Ulster	Marlborough and Milton	S Hawksley
Washington	Granville	W H Williams
"	Sandy Hill and Fort Ann	S B Bostwick
"	Whitehall	C E Phelps
Westchester	Dearman and parts adjacent	W A McVickar
	Vacant Stations.	
Columbia	Chatham 4 Corners	
Delaware	Walton, Deposit and Hampden	
Dutchess	Clinton and parts adjacent	
"	St. Mary's, Beekman	
Essex	Port Kent and Keeseville	
Greene	Cairo	
"	Greenville	
Herkimer	Fairfield and Norway	
Kings	Red Hook	
Otsego	Westford	
St. Lawrence	Waddington and Norfolk	
Ulster	Rondout	
Warren	Chester	
"	Glen's Falls	
West Chester	N. Salem and Patterson, Putnam Co.	
Washington	Fort Edward and Argyle	

By the Miss'y Com. of the Diocese of N. Y.,
Thos. C. Butler, Secy.

Notices.

ST. JOHN'S CHURCH, SOMERVILLE.

The Right Reverend the Bishop of New Jersey, by Divine permission, will consecrate St. John's Church, Somerville, on Friday the 28th inst, at 11½ o'clock, A. M.

The clergy are desired to bring their surplices, and to meet the Bishop at the house of Joshua Doughty, Esq., President of the Somerset County Bank.

The train for Somerville leaves pier 1, N. R., by the steamboat Red Jacket, at 9 o'clock, and the foot of Courtland street, by the New Jersey Railroad at the same hour, and arrives at Somerville a few minutes after 11.

A special train will run from Somerville on that day at 4 P. M., reaching Elizabethtown in time for the New York and Philadelphia lines. John Rowland,
Missionary at Somerville.

Somerville, N. J., May 11, 1852.

[The Banner will please copy.]

ST. PETER'S CHURCH, CHELSEA.

To-morrow, being the third Sunday in the month, this church will be open for Divine service at quarter before 8 o'clock. May 10th 1852.

The Rev. Samuel Cooke, Rector of St. Bartholomew's Church, will preach the *Quarterly Sermon* in the Free ch of the Epiphany, 130 Stanton St., between Essex and Norfolk Sts., on Sunday evening, May 16th. Service to commence at 7½ o'clock. May 15.

Rev. Dr. Haight, Assistant Minister of Trinity parish, will preach the stated Quarterly Sermon in the Free Church of the Holy Martyrs (Ludlow near Grand St.) to-morrow evening. Episcopalians are invited to foster this thriving parish. May 15, 1852.

The usual (Anniversary) services on Holy Thursday, with the celebration of the Communion, will take place in Trinity Church, to commence at 9 o'clock. May 15.

The alms at the offertory will be devoted to assist the Bishop of New Hampshire in the building of his church at Claremont.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in New Jersey, will be held on Wednesday, the 26th day of May instant, at 9 o'clock, A. M. in the Vestry-Room of Grace Church, Newark, N. J.

John L. Watson, Secretary.

Newark, N. J., May 15th, 1852. 2t

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular monthly meeting of the above Society, will be held at 59 Bond street, on Thursday evening next, the 20th instant, at 8 o'clock.

Thos. Field Frank, Rec. Sec. pro. tem.

May 15th, 1852.

BURLINGTON COLLEGE.

The twelfth term of this Institution will open on the first day of May, 1852. Early application is requested either to the Rt. Rev. George W. Doane, the President, or to the Rev. M. P. Stickney, Rector.

April 5, 1852-2m.

ST. LUKE'S HOME

For Indigent Christian Females.

Through the prompt liberality of its friends, the Home is enabled to open on the first of May at No. 543 Hudson st.

Any articles for consumption, general use, or furnishing the Home, will be gratefully received, and may be sent previous to 1st of May, to the Rectory of St. Luke's, 477 Hudson st., or after the time to the Home 543 Hudson st.

Subscriptions and Donations may be sent to
A. B. McDonald, Treasurer,
50 Wall st., after 1st. May 76 Wall, corner of Pearl.

April 24, 4t-f

ST. MARY'S HALL, BURLINGTON, N. J.

The thirty first term of this Institution will open on the first day of May, 1852. Early application is requested, either to the Rt. Rev. George W. Doane, the Rector, or to Rev. Rueben J. Germain, the Principal.

April 5, 1852-2m.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 5th inst.

Education and Missionary Board of the Diocese of Western N Y, by W V J Mercer, Esq, Treas 200; Hickson W Field, Esq, to constitute himself a life manager 50; St Peters Church, Rev E H Canfield 20 24; John Graff, sub 3. Total $280 24.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 11, 1852. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of May 4.

St Stephens, Middlebury, Vt 24 95 (4 75 for Minnesota); St Philips, Charleston, Good Friday, for the Jews 46 22; Christ, San Augustin, Ts 5; Easter ofgs, Trinity, Ulster, N Y, half 10; St Pauls Alexandria, Va 23 50. Thro' J K Sass R A in S C: Johns Island, Mr and Mrs Riper, 10; Berkley, St Johns 20; mon miss lec, March and April 10 95; Shelden ch, Dr L M De Sanpure 15; A H Seabrook 10; ch ofgs 22 87; St Davids, Cheraw 22; Charleston, St Michaels 32 47, for Fa 10—153 29. Calvary, N Y 180 61; Grace, Plymouth, N C 2 92; Washington, St Lukes 1 89; Plymouth, Grace ch, for the Jewish mission 5 51.

Total $453 89.

THOMAS N. STANFORD, Treas.,
May 11, 1852. 137 Broadway.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

N J C 15.

JAMES LLOYD BRECK,
St. Paul, Minn., May 1. For the Minn. Mission

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 24th April last.

Trinity, Fairfield, Southport Borough, Conn, thro Rev N E Cornwall, rector 22; Mrs J J Astor, don 25; Trinity, N Y, stipend 300; coll ch of the Ascension, N Y, Rev G T Bedell 251 8; Fred W Downer, an '52, 5; C K, don 2; coll, ch of the Intercession, N Y 20. Total $625, 8.

E. M. DUNCAN, Treas.,
May 11, 1852. 114 Wall st.

Advertisements.

LITTELL'S LIVING AGE, No. 418, 12½ cents.

CONTENTS.

1 First Decade of George III., *Quarterly Review.*
2 My Novel; or Varieties in English Life, *Blackwood's Magazine.*
3 Lord Cockburn's Life of Lord Jeffrey, *Examiner.*
4 The Dinner Bell, *Chambers' Journal.*
5 A Celebrated French Clockmaker, *Chambers' Journal.*
6 Daniel Webster, *N. Y. Times.*
7 Prince Schwarzenberg, *Examiner & Morning Chronicle.*
8 Kossuth in Boston,
9 Limits and Abuses of Advocacy, *Examiner.*
10 Gen. Napier and Mr. Gurney, *Times.*
11 Japanese Expedition, *Times.*
12 Burmah, China and America, *Morning Chronicle.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

CHURCH MUSIC.

The Church Choir by Muenscher (new edition now ready), $1.
Cantus Ecclesiæ, by Darley & Standbridge, $1.
King's New York Grace Church Collection $2.
Greatorex's Collection of Church Music, $1.
Wainwright and Muhlenberg's Choir and Family Psalter, 4to $2.
The Church Chant Book, by Staunton, 75 cts.
Cathedral Chants, by A. U. Hayter, 50 cts.
The Manuscript Chant Book, by Geo. F. Jones, $1 50.
The Gregorian Chants, 25 cts.
The Canticles of the Church, 12½ cts.
Deus Misereatur, by J. F. Young, 25 cts.
The People's Psalter, by Rev. Dr. Muhlenberg, 37½ cts.
Cantica Laudis, Mason & Webb, $1.

In press and shortly will be published.

The Music of the Church, greatly revised, altered, and enlarged, by the Rev. J. M. Wainwright, D. D., $1.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

The Terms for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. Dr. Park, by whom it has hitherto been most successfully and acceptably conducted.

"Pomfret, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

Pomfret, April 3d, 1852. ROSWELL PARK."

May 15, 1852-3m

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee aud dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.

The Bishop of the Diocese, ex-officio

Officers for 1852-3.

President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.

William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8-tf

Poetry.

For the Churchman.

Roman Legions.

"When they go out to battle a person stands at the General's right hand, and asks them three times, 'if they are ready?' To which they reply with a loud and cheerful voice, 'We are ready!' And this they do almost before the question is asked, as if filled with a kind of martial fury, lifting up their right hand towards Heaven."—Josephus.

"Now they do it to obtain a corruptible crown, but we, an incorruptible."—St. Paul.

The legions are drawn up in battle array,
The 'Dauntless,' the 'Fearless,' stand forth side by side,
Their armor throws back the red sunlight of day,
And the glance of their monarch is flashing with pride;
While, hark! through their columns re-echoes the cry,
'Are ye ready, oh Romans, to conquer or die?'

Like the roar of the thunder their voices arise,
Their stern hearts enkindle with martial desire,
The soul of their war-god is seen in their eyes,
His breath has inflam'd them with fury and fire!
They stretch their right arm three times to the sky,
And shout, "We are ready to conquer or die!"

They rush forth to slaughter, they will not retreat;
"Shall the cohorts of Cesar lift banner in vain?"
The foe lies expiring, or dead at their feet,
The green earth is drunk with the blood of their slain;
The mighty have fallen, but honor'd their grave,
And proudly the laurel-wreath twines round the brave!

Up, up, Christian soldier, seize helmet and spear!
To fight 'neath the cross of thy 'Captain' prepare:
If the soul of the Pagan could trample on fear,
Shall *thy* heart, oh Christian! e'er yield to despair?
His laurels are wither'd, *his* grave is unknown,
Thy crown is unfading, thy prize is a throne!

Willoughby street. M. V. G.

Selected Matter

From the London Evening Journal, April 15.

Education and Immorality of Norway and Sweden.

To the Editor of the Evening Journal:

Sir—I have read in your paper a letter from a gentleman who signs himself "Training not Cramming," on the relative state of education and crime in Sweden. Permit me, as a traveller in that country, to throw what little light I can on the curious combination of facts, that there is no other country in the world which exhibits so general a diffusion at once of education and of immorality.

In the first place, I would caution your correspondent (he must excuse me from repeating his unmanageable *nom de guerre*) against putting his trust in Mr. Samuel Laing. Mr. Laing is as little trustworthy as it is possible for an honest and intelligent man to be—every single fact that he relates he has looked at through a pair of republican spectacles, and consequently, every single fact that he relates, and every single inference that he draws, is, not untrue, but so colored as to be very nearly useless for any practical purpose.

It would have struck any other than a traveller whose object was to cry up democratic Norway, and to cry down aristocratic Sweden, that, unlike as society is in these two countries in every particular—differing as they do in every institution, and in the whole spirit, also, of their respective constitutions—they are alike in these two points alone—education and immorality. I have no time to go into the statistics of my journal, but, though it suits Mr. Laing's republican ideas to slur over the fact in one country, and to press upon it in the other, it is as I say. They are the two most immoral and best educated countries in Christendom. The fact struck me when I was travelling in both countries in the year 1839, and I have had my observations confirmed by the remarks of subsequent travellers.

The next step, therefore, is to consider what elements of similarity there are in the countries, whose general, social, and political aspect is so widely different.

In the first place, both countries suffered equally at the Reformation—in both countries alike the Church was so completely stripped of its temporal endowments as to be utterly inadequate to maintain a ministry sufficient for the spiritual wants of the people.

In both countries alike the same expedient was adopted in order to secure to the Church the services of able and learned men. Both countries were aware that a numerous but ill paid clergy would lose—first their *status* in society, and very shortly after their well-deserved reputation for learning; they therefore adopted the system of "annexkirker," as it is called, or the annexation of districts, so that a modern Swedish or Norwegian parish is very often sixty miles across. The clergy, certainly, are as learned and respectable as any clergy in the world; but the people are effectually deprived of their personal administrations.

Still, the law is very strict, that no un-confirmed person shall be employed in public offices, and custom goes hand in hand with the law; and it is possible to imagine some advantages arising from such a system in a country where parishes are of a moderate size. But, connected with what I have stated, the only effect is to make the getting up of sufficient learning to pass the examination of the probst, or archdeacon, absolutely necessary. Religion, therefore, is got up just as you would get up arithmetic, as a necessary qualification for promotion.

The universal diffusion of education depends on another circumstance wholly unconnected with religion; it depends on the long winter nights and deep snows, rendering all work except timber-sledging impracticable, and forcing the peasantry into sedentary occupations. The periodical visit of the schoolmaster is looked on as a happy break in the monotony of the winter, and the tasks are prepared against his next visit as the only means of killing time. With this religion has but little to do; the catechisms may be learned in this way—probably are—but there is no one either to explain them or to reduce their doctrines into practice.

But while from these reasons the Scandinavian Church is totally unable to grapple with ordinary difficulties, the peculiar laws of both countries have thrown extraordinary difficulties in their way.

It is singular, considering the difference between the characters and institutions of these two countries, and the absolute hatred that exists between them, that their only point of similarity should be in the maintenance of two peculiarly demoralising laws; but so it is, and I think it may be partly accounted for in this way:—In aristocratic Sweden, the nobles, the clergy, and the peasants, each of whom possess a separate house of Parliament, depend upon the land, and entirely overpower the fourth house, that of the burghers. The commercial interests, therefore, in Sweden, are entirely overpowered by the agricultural.

It would seem that things would be precisely reversed in democratic Norway, but the operation of the *odelsbaarn ret*, under which all landed property is equally divided among the children, identifies the agricultural and the democratic interests, instead of, as in other countries, the agricultural and aristocratic. The aristocrats in Norway are the commercial classes, inasmuch as personal property, not being liable to the *odelsbaarn ret*, is very frequently applied to making an elder son. But the democratic interest is the preponderant; so much so in Norway that, from the peculiar constitution of the Storthing or Parliament, it is absolutely impossible to pass a law favorable to the commercial interests.

For this reason I imagine it is that in neither country can any check be placed on the distillation of spirits, which is by far the most remunerating use to which grain can be put. The consequence is, that any man may get drunk for a penny, and the quantity of corn brandy consumed is inconceivable. Besides certain seasons, which are national periods of drunkenness, every family has its own holidays, which are kept in much the same manner, besides a pretty fair allowance of dram drinking which goes on continually. This I take to be one fertile source of national immorality of every description.

2. The number of illegitimate children in both countries may be thus accounted for:—

In Sweden, land is held by various tenures, but under most of them there are a certain number of serf's houses attached to each farm. The inhabitants of these houses are bound to furnish a certain number of days' work for the estate of their feudal superior, who is not permitted to remove them, but is bound to provide against their old age or sickness. No feudal superior, therefore, will permit more houses to be built than are necessary for the cultivation of his land, because by so doing he would entail upon himself the support of men who are absolutely useless to him. As population increases there will always be a number of young persons of both sexes waiting for a vacancy in these houses before they can marry.

In Norway, the *huusbonder* system, though quite different in itself, operates in precisely the same manner. Separated, as each valley is from the rest of the world, it is absolutely necessary that each should possess no more inhabitants than it is able to maintain. The *huusbond*, or cottier, pays his rent in labor, and maintains himself by a portion of the farm which is assigned to him as his own provision ground. It is evident, therefore, that a couple marrying before they can succeed to one of these tenements must starve as soon as the winter sets in. It may easily be imagined what must be the consequence of a number of young persons living together during so many idle months in a state of forced celibacy.

But, as if to take away whatever check might arise from public opinion there is a law, which I believe is nearly identical in both countries, that if a man marries a woman—she having any assignable number of children by any assignable number of fathers—not only the woman becomes the lawful wife, but the children become the lawful children of the man who marries her. The natural effect of this is to render a woman careless of her virtue, because she need never despair of absolutely regaining her situation in society. Mr. Laing speaks of this as a charitable and praiseworthy law. It is charitable and praiseworthy only on the supposition that it is desirable that children should be born out of wedlock. From these two causes combined I think the average of bastardy is one in four; in one parish in the north of Norway it is two in five—the highest average in the known world.

I think I have now pretty well accounted for the anomaly, and shown that the diffusion of knowledge has nothing whatever to do with the diffusion of (to use the scriptural term for it) *wisdom*. Heavily hanging hours and long winter evenings will satisfactorily account for the first. An unscrupulous Reformation, a plundered Church, a habit, far too frequently indulged in by all legislatures, of interfering with the disposition of property, either feudally or udally, either by aristocratic or democratic restraints—and, above all, free trade in ardent spirits, which may be called drunkenness for the million—are quite sufficient to account for the latter.

These are but "pencillings by the way," and, for aught I know, all wrong—I merely offer them as suggestions. I do not profess to stand by them myself—I never fancied myself a statesman. I visited Sweden and Norway—*Davus non Œdipus*—a fisherman not a divine; still, when I went through the land I did not shut my eyes; I used my tongue as well as my two-handed rod, and if in casting for a salmon I rose an idea, I had no objection to land it, and "put it in the basket along with the other fish."

Yours faithfully, Henry Newland.
Westbourne Vicarage, Easter Tuesday.

Resolutions of the Oxford Diocesan Board.—Several versions, more or less incorrect, of these resolutions, having found their way into the public prints, we have obtained an authentic copy, which we now reprint, on account of the importance of the document:—

To His Grace the President of the Committee of the National Society for Educating the Poor in the Principles of the Established Church.

The Oxford Diocesan Board of Education having been specially convened by his Lordship the President, to take into consideration the notices of motion for the ensuing Annual Meeting of the National Society, beg to submit to the Committee of the said Society, and to the members at large, the following resolutions:—

1. We beg to record our grateful sense of the services done to the Church by the Committee of the National Society in its correspondence with the Committee of Council, through his Grace the President, in the years 1848—9, which obtained from the Committee of Council several important concessions to the Church.

2. That while the Board considers it the duty of all Managers of National Schools to teach the children of the Church the whole Catechism, it does not consider it expedient to call upon the Committee of the National Society to make any fresh declaration on the subject, considering the present terms of Union as sufficiently explicit.

3. That this meeting deems it inexpedient to claim that the Founders of Church Schools should be entitled to pecuniary aid from the Public Grant towards the establishment of Schools, from a right to share in the management of which all Lay Members of the Church are to be for ever excluded by the Trust Deed.

4. That in the opinion of this Board it would be expedient that another Form or Forms of Trust Deeds should be added to those now adopted by the Privy Council, with a view to secure all reasonable liberty to the Founders of Church Schools, and which should allow of the following variations, amongst others, to be embodied in the Trust Deeds of schools at the desire of the promoters:—

A—An appeal on all matters to the Bishop of the diocese.

B.—A power analogous to that granted to members of the Church of Rome, for the Officiating Minister to suspend or dismiss, with the sanction of the Bishop, a Master or Mistress, or to exclude any book, on moral and religious grounds, the Bishop deciding, in case of question, whether the matter be one of morals or religion.

C.—Power to require the Master or Mistress to be communicants.

5. This Board is of opinion that power should be conceded to the Promoters of Church Schools to decide for themselves which of the various management clauses agreed to by the Committee of Privy Council they will adopt.

6. Resolved that a resolution, of which notice has been given, concerning the "National" character of the Society, is ambiguous in its expression and would be mischievous in its results, since the Society professes to be National only in the sense of educating the Poor in the principles of the National Church.

7. That whilst this Board rejoices that the Committee of the National Society have obtained from the Committee of Council such alterations of their original clauses as greatly remove their objectionable character, they strongly deprecate the passing of the resolution of which notice has been given, expressive of confidence in the Committee of Council.

8. That a copy of these resolutions be transmitted to the Secretary of the National Society, with an expression of an earnest hope that the Committee would re-open negociations with the Committee of Council, with a view—

A.—To securing the provisions enumerated in the fourth resolution.

B.—To securing the concession of Resolution 5, providing that communications between the Committee of Council and local promoters or managers of Church Schools should pass through the Diocesan Board.

C.—To give the parochial Clergyman such a voice in the appointment of Pupil Teachers as shall give greater weight to religious and moral character and general capacity for teaching.

D.—To give a Diocesan character to the Government Inspection, and providing the necessary securities for its excercise.—*John Bull.*

Wanted, a person who has had experience in teaching, to take charge of an English and Classical Parochial School. A Deacon of the Church would be preferred. Address S. M. H., Williamsburgh. tf

FAMILY BOARDING SCHOOL
WILLIAMSBURGH, L. I.

Mrs. Ives, (Widow of the Rev. C S. Ives,) assisted by Miss Mary I. Clarke, (a Graduate of St. Mary's Hall, Burlington, New Jersey,) proposes to open a School for the instruction of young ladies, in this city, on the second Monday in May.

This School will be limited to the number of twelve pupils, who will be received and governed as members of a Christian family.

Terms per Quarter,—Board and Washing, with Tuition in English Branches, $50; French and other modern Languages, each $5; Latin, $6; Drawing, $6; Instrumental Music, $15.

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth st.

REFERENCES.

Rev. A. C. Coxe, rector St. John's ch, Hartford, Ct.
Rev. S M. Haskins, rector St. Mark's ch, Williamsburgh.
Rev. B. C. Cutler, D. D., rector St. Ann's ch, Brooklyn.
Rev. C. Seymour, rector All Saint's ch, Brooklyn, L. I.
Rev. P. S. Chauncey, rector St. James' ch, N. Y.
Rev. W. E. Eigenbrodt, rector All Saints' ch, N. Y.
Captain H. Engle, U. S. N., } No. 76 Union Place, N. Y.
Shelden Smith, Esq., }
May 1, 1852—4t$.

A WEEKLY CHURCH PAPER OF 8 QUARTO PAGES FOR *ONE DOLLAR* A YEAR.

THE CHURCH TIMES, (New Series,) Edited by members of the Protestant Episcopal Church, with the approval of the Bishop of Maryland: is published *every Thursday morning.* Terms, One Dollar a year, payable in advance, to subscribers who receive the paper by mail; and $1 25 to those who are served by the Carrier.

Persons desiring to subscribe, can do so by enclosing the amount of a year's subscription, (one dollar) to the publisher. The present series commenced on the 1st January, 1852. Subscribers can be furnished with all the numbers issued.

All Clergymen of the Church are authorized and solicited to receive subscriptions, and remit the amount to the publisher. Notes of any specie paying bank, or post-office stamps, received in payment. Address

JOS. ROBINSON, Publisher,
Ap 24—4t No. 117 Baltimore st., Baltimore.

ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

Application to be made to the subscriber, at his residence, No. 48 East 24th St.

April 17–6t. REV. J. GRAEFF BARTON.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
Mar 27, 1852–3m 10 Wall street, N. Y.

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city. The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.

ap3–5t REV. S. S. STOCKING, M. A., Rector.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar 20, 1yr 288 Greenwich st., New York.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ; and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S S Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

THRICE A WEEK ENGLISH PAPER.

THE EVENING JOURNAL.—This paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday and Friday evenings, and contains every article of general interest and importance, printed in the *London Morning Chronicle* of the day of its publication and the day preceding.

Such a mode of selection eminently fits the *Evening Journal* for circulation in the United States and the British Colonies, since all who feel an interest in European Politics or English News, will find in it the leading articles of the *Daily London Morning Chronicle*, with the cream of its various Intelligence, its Reports of Debates in the English Parliament, and of Proceedings in the English Courts of Law, with the still continued and celebrated series of Letters by its Special Correspondents on "Agriculture and the Rural Population Abroad."

The various communications on Church Questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the Letters of "D. C. L.," are always transferred to the *Evening Journal*, rendering the newspaper of peculiar interest to those American Churchmen who desire to be informed in reference to that movement of renovation in the English Church, which aims at the more perfect development of her Ecclesiastical system, and at the restoration of her synodal action.

The subscription to *The Evening Journal* is $4,50 per quarter; 9 half yearly, or 18 for the whole year, payable in advance.

Agents for the United States—Mr. H. E. Newell, Office of the Banner of the Cross, No. 9 Sansom street, Philadelphia, and

Mr. Daniel Dana, Jr., No. 20 John street, New York.

April 17, 1852–tf

FAMILY SCHOOL FOR

BOYS; at Prattsville, Greene County, New York. The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a Home, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days. The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which RARE ADVANTAGES are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W Harris, DD, Rector of Grace Church and Grace School, White Plains, [to whom he was formerly an Assistant.]
Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq. " Ap 10–tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th–tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3–tf

Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.

School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher.

List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured.

For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10–10t

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

For sale by
DOREMUS & NIXON,
jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9–tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of French and Italian,	
James Brown,	"	Classics and Mathematics,
Leopold R. Briesach,	"	German,
Hildebrando Marti,	"	Spanish,
Joel E. Barlow,	"	Drawing and Penmanship,
R. Bond,	"	Painting in Oil and water colors,
Wm. H. Walter,	"	Piano Forte and Organ,
James A. Johnson	"	Vocal Music, forming the voice, &c.
Mrs. Jane Rolfe,	"	Assistant in Junior Department.
———,	"	Tactician.

Visitors.

Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.

Wanted, a Tactician. Ap 10–10t

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.

New and Beautiful Books,

For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character.*" By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character* By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below.

TIMID LUCY. By the author of "*My little Geography*"—"*Fear not Little Flock.*" With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 238 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WATCH AND PRAY. A sequel to "*Helen Morton's Trial.*" By Mrs. Joseph C. Neal. With beautiful illustrations executed by N. Orr, from designs by Matteson. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

THE WAY THROUGH THE DESERT; or, THE CARAVAN. By the Rev. R. Milman, M. A. With four beautiful illustrations, executed by Bobbett and Edmonds, from designs by Field. 1 vol, 110 pages; 16mo, fine muslin, (62c), gilt edges, (75c), 18mo, half morocco binding, (31c), fancy paper covers, (25c).

THE CHERRY STONES; chiefly from Posthumous MSS. of the late Rev. Wm. Adams. Edited by the Rev. H. C. Adams. With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 243 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WHAT DO I WANT MOST. By Mrs. S. C. Studley. With two fine engravings, from designs by Matteson. 117 pages, 16mo, fine muslin, (50c), gilt edges, (63c), 18mo, half morocco, (25c), fancy paper covers, (14c).

THE FRIENDS. *A Tale for Youth.* With a frontispiece. 102 pages, 18mo, muslin, (25c), half morocco, (22c), fancy paper covers, (10c).

PHŒBE, OR THE HOSPITAL. By the author of "*The Friends.*" With a frontispiece. 70 pages, 18mo, muslin, (25c), half morocco, (15c), fancy paper covers, (7c).

THE PRIMROSES, OR THE ELDER SISTERS. By the author of "*The Friends.*" With a frontispiece. 65 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

MAURICE FAVELL, OR THE SINGING LESSONS. By the author of "*The Friends.*" With a frontispiece. 61 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

THE PRIZE, OR THE PRECIOUSNESS OF A MEEK AND QUIET SPIRIT. By the author of "*The Friends.*" With a frontispiece. 45 pages, 18mo, muslin, [28c], half morocco, [12c], fancy paper covers, [5c].

LETTER TO A YOUNG PERSON ON BECOMING A MEMBER OF A CHURCH CHOIR. By the Rev. George A. Leakin. With a finely engraved frontispiece. 24 pages, 18mo, half morocco, [9c], fancy paper covers, [3c].

THE BOOK, AN EXAMPLE OF INDUSTRY. With two fine engravings. Muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

Beautiful Gift Books,

In Fancy Paper Covers, in Packages, or Singly.
Super 16mo. Editions in Enamelled Paper Covers.

Package No. 1	$1 06
The Shadow of the Cross,	25
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The Distant Hills,	25
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The Dark River,	31
The Combatatants,	37
The Revellers, the Midnight Sea, and the Wanderer,	38
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Helen Morton's Trial,	37
My Mother's Jewel,	38
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The CHURCH CATECHISM, and Order of Confirmation, Illustrated with 16 fine Engravings. *Covers printed in gold,*	28

Books for Children and Youth,

In Fancy Paper Covers, in Packages, or Singly.
Designed for Cheap Distribution.

Package No. 3	$0 68
The Shadow of the Cross,	16
The Distant Hills,	16
The Old Man's Home,	16
The King's Messengers,	20
Package No. 4	$0 57
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The Combatants,	25
The Revellers,	14
The Midnight Sea and the Wanderer,	08
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Helen Morton's Trial,	25
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Edward Trueman,	10
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Memoir of Cameron Masten,	08
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Marion Martin,	08
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The Prize; or, The Preciousness of a Meek and Quiet Spirit,	05
Maurice Favell; or, The Singing Lessons,	07
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The Friends. A Tale for Youth,	10
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Timid Lucy, by Miss Tuthill; with 4 beautiful engravings, from designs by Matteson,	22
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Package No. 14	$0 36
1 The Holiday Week; and the Bird's Nest,	4
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3 The Happy Cottagers; and, May Day,	3
4 The Wreck; and Conscience,	2½
5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
7 Look not on Temptation,	3
8 The Crutch,	3
9 What O'clock is it? and Truth the Best Policy,	3
10 The Fickle Girl; and Miss Pert,	3½
11 The Discontented Boy; and, The Labor of Idleness,	3
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Package No. 15	$0 36
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7 Honor and Honesty; and, No Weather sent in vain	3
8 Mary Kingston	2
9 Judge No One's Motives	3
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11 Lota	2
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3 The Passionate Boy	3
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5 Civility Never Lost	3
6 It Will do To-morrow	3
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9 Ethel Bulkeley	3
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Not in Packages.

The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy	6
Letters to a Young Person Becoming a Member of a Church Choir	3
The Loss of the Kent East Indiaman	4½
The Jewels, or Michael Ashdell's Trial	8

Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.

Nov. 15.—tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
513 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
d REV. P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,	$1,192,441 66	
Deduct for losses then unpaid, paid since,	37,500 00	
		$1,154,941 66
Nett premiums received during the year 1851 - - -	$461,506 67	
Interest " " "	65,172 83	
Total receipts, 1851 - -	$526,679 50	
Paid losses of the year - -	$103,300 00	
Paid for purchased policies - -	30,470 21	
Paid salaries, taxes, postage, &c., -	18,095 76	
Paid Commissions	27,924 60	
Paid Physicians' fees - - -	2,188 12	
	$181,978 69	$344,700 81
Balance - - - -		$1,499,642 47
Paid on dividend of 1847, 1848 and 1849		118,632 83
Nett balance, January 1st, 1852 -		$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.–tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post Paid to be addressed to the Editor, until further notice.

—TERMS.—

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